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Lord be mercifull
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PRIVATE
DEVOTIONS,

Digested into

SIX LETANIES.

- I. Of Confession.
- II. Of Deprecation.
- III. Of Supplication.
- IV. Of Thanksgiving.
- V. Of Intercession.
- VI. For the Sick.

With Directions and Prayers

{ Lords day.

For the { Sacrament.

{ day of { Death.

{ Judgment.

And two daily Prayers,

One for the Morning,

Another for the Evening.

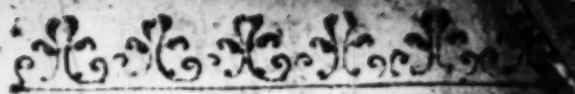
The seventh Edition enlarged.

L O N D O N.

Printed for JOHN MARRIOT.

M.DC.XXXV.





TO
THE RIGHT
Honourable, THOMAS
LO: COVENTRY, Ba-
ron of *Ailesbrough*,
and Lo: Keeper of
the great Seale of
England, &c.

My good Lord,



HE Law per-
mitted a man
that was not
able to bring a Lambe
to the Altar, to offer
a paire of Turtle
A 3 Doves

The Epistle

Doves, or two young
Pigeons.

The Gospell com-
mends Charitie in a
cup of cold water; and
magnifies the devotion
and affection of the
widow that cast in two
Mites into the Treasu-
rie.

I must ever acknow-
ledge, that mine obliga-
tion to your Lordshippe
might challenge a vo-
lume

Dedicatory.

lume, but wanting that,
I have presumed to pre-
sent you with this Ma-
nuall, and Enchiridion
of priuate Devotions,
the love and exercise
whereof hath advanced
your Lordshippe to pub-
like honour; It is but a
little one, yet since it
was first presented to
your hands, it hath so
thriven by your Lord-
ships patronage, that it

The Epistle, &c.

hath had many Editions
and Additions. And I
am glad of it, for the
bigger it growes, the
better proportion it will
carry with his service
that is ever devoted to

Your Lo^p.

In all Duty,

Henry Valentine.

(1)



ORATIO

{ Deo Sacrificium.
{ Oranti subsidium.
{ Demonibus flagellum.

THAT IS,
PRAYER IS

{ Sacrifice to God.
a { Succour to the soule
{ Scourge to the devill

Prayer is { Clavis Diei.
 { Sera Noctis.

I A Key to open the
Morning.

A:5

My

(2)

My voice shalt thou
heare in the Morning.

O Lord, in the Mor-
ning will I direct my
prayer unto thee, & will
look up. *Psal. 5.3.*

Unto thee have I cry-
ed ô Lord, and in the
Morning shall my pray-
er prevent thee. *Psal. 81.*
13.

2 A Lock to shut up
the Evening.

At Evening will I
pray, and cry aloud, and
he

(3)

he shall heare my voice.

Psal. 55.17.

Let my prayer be set
forth before thee as in-
cense: and the lifting up
of mine hands as the
Evening sacrifice. *Psal.*
141.2.

Morning and Evening.

Aaron shall burn sweet
incense every morning.
And when hee lighteth
the Lamps at Even hee
shall burne sweete in-
cense. *Exod.* 30.7,8.

In

(4)

In the morning sow
thy seed, and in the Eve-
ning with-hold not
thine hand : for thou
knowest not whether
shall prosper, either this
or that, or whether
they both shall be alike
good. *Eccles. 11. 6.*

I. Con-

(5)



I. CONFESSION OF SINNES.



Onfession is
a branch of
praier, which
searches out
our finnes, & discloses
and spreads them open
before the Lord, as E-
zekiah did those letters
which he received from
the King of Assyria : or
as Joshua opened the
cave of Makkedah, and
brought out the five
Kings

6 *The Letany*

Kings that were there hidden, so this opens the heart, & brings out our hidden and bosome sins to light and execution. And as the opening of a veine rectifies the distempers of the body, so this cures the maladies of the soule, for if we confesse our sinnes, God is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnes. In a word, it is commanded by God, and practised by the Saints, and Salomon makes

of Confession. 7

makes it the character of a righteous man, to accuse himselfe in the beginning of his prayer. A man dreames when hee is asleep, but cannot declare his dream till he awake. Confession is a signe that we are awakened from the sleepe of sin by the grace of God.

I said I will confesse my transgressions to the Lord, & thou forgavest the iniquity of my sin.

Psal. 32. 5.

I have not covered my transgressions as Adam,

8 The Letany

dam; by hiding mine
iniquity in my bosome.
Iob 31. 33.

But I acknowledge
my transgressions, and
my sinne is ever before
me, *Psal. 51. 3.*

THE LETANIE of Confession.

BEhold I was shapen
in wickednesse, and
in sin hath my mother
conceived me.

*Lord be mercifull to me
a sinner.*

When

of Confession. 9

When I was a childe
I spake as a childe, I un-
derstood as a childe, I
thought as a childe, & as
yet have not put away
childish things from me.

*Lord be mercifull to me
a sinner.*

When I grew up, the
lusts of the flesh grew
too strong for me, they
fought against mee and
prevailed; the cares of
the world distracted
me, the pleasures of the
world deceived me, the
pride of life swelled
me,

mee, desire of revenge
inflamed mee, and sinne
reigned in my mortall
body.

*Lord be mercifull to me
a sinner.*

I have given up the
members of my body as
weapons of sin and in-
struments of unrighte-
ousnes: my head to ima-
gine mischief, my hands
to work wickednes, my
tongue to swearing and
blasphemy, my eares to
filthy & corrupt cōmu-
nication, my eyes to be-
hold

of Confession. 11

hold vanity, my feet to stand in the way of sinners, and to walk in the counsel of the ungodly; so that from the crown of the head, to the sole of the foot, there is no sound part in me.

*Lord be mercifull to me
a sinner.*

I have either omitted good duties, or done them sleightly and wearily : I have neglected the time of my visitation, I have not knowne in my dayes the things
that

12 *The Letany*

that belong to my
peace.

*Lord be mercifull to me
a sinner.*

I have offended thee
& trespassed my neigh-
bour, by my improvi-
dence and rashnesse, by
my anger and intempe-
rate speech; by my wil-
fulnesse, envy, malice &
uncharitablenesse.

*Lord be mercifull to me
a sinner.*

I have sinned in all
them whom I have cor-
rupted

of Confession. 13

rupted by my words,
counsell, or example : in
all them whom I should
have reprov'd, whom I
might have reformed,
and did not.

*Lord be mercifull to me
a sinner.*

I have sinned in neg-
lecting opportunities
to visit the house & ta-
ble of the Lord, in un-
worthy and unprepared
resort thither, in wan-
dring and idle thoughts
there, either diverting
me from the worke of
thy

14 *The Letany*

thy holy worship, or
distracting me in it.

*Lord be mercifull to me
a sinner.*

I have sinned in unre-
verent and unprofitable
hearing thy word, in
cold and carelesse invo-
cation of thy Name,
without zeale and holy
affection, which turned
my prayers into sin.

*Lord be mercifull to me
a sinner.*

I have sinned by un-
thankfull passing over
thy many good favours,
by

of Confession. 15

by sleighting them with
an unheartie cōmemo-
ration, so that my sacri-
fice of praise became
the sacrifice of fooles.

*Lord be mercifull to me
a sinner.*

I have broken all my
vowes and purposes, I
have not kept my so-
lemn promises of forsa-
king my sin, and amend-
ing my life.

*Lord be mercifull to me
sinner.*

I have delayed my re-
pentance, I have resisted
the

16 *The Letany*

the checkes of mine
owne conscience, I have
quenched the motions
of thy Spirit, I have put
off the good workes
whereby I might have
glorified thee, bettered
my selfe, and benefited
my neighbour.

*Lord be mercifull to me
a sinner.*

I have corrupted the
best of my thoughts,
words, workes, and
waies, by cherishing the
corruptions of mine
owne nature, by enter-
taining

of Confession. 17

aining the secret temptations of Satan, and the open enticements of the wicked world.

*Lord be mercifull to me
a sinner.*

I have beene an evill husband of the talent of grace which was committed to my improvement, I have beene an unthrifft of that time which was lent mee for repentance, and the work of my salvation.

*Lord be mercifull to me
a sinner.*

18 The Letany

I have belyed my corrupt heart with faire semblances of goodnes, and have hypocritically deceived the good opinion of charity which beleeveth the best; I have boasted in the praise which I deserved not, to thy offence who requirest truth in the inward parts.

*Lord be mercifull to me
a sinner.*

I have overweened the measure of grace in my selfe, and corrupted

of Confession. 19

it with my pride: I have undervalued the goodnesse of my neighbour, and either have lessened it with abatements, or depraved it with unjust imputations.

Lord be mercifull to me a sinner.

I have heard and seen thee my God dishonoured, my neighbour traduced & wronged, & I have done right to neither: but either for feare of offence, for partiall affection, for base flatter-

20 The Letany

rie, or ungodly modesty, or for uncharitable envie I have forborne to arise in their just defence.

Lord be mercifull to me a sinner.

I have not alwayes sought the outward blessings of life by good meanes, sanctified by prayer: I have not alwayes received them with thanksgiving and contentednesse: I have not alwayes used them with sobriety, nor dispensed

of Confession. 21

exceeded the over-measure with the piety and charity that I ought.

Lord be mercifull to me a sinner.

I have not used my lawfull pleasures so seasonably, so moderately, so religiously, so thankfully as I ought, but I have offended thee my God in my mirth.

Lord be mercifull to me a sinner.

I have not sought peace with all men, nor alwayes embraced it

B3 when

22 *The Letany*

when it hath been offered : I have not loved mine enemy, nor blessed him that cursed me, nor done good to him, that meant or did mee hurt : I have not given him such pardon as I begged from thee for my selfe.

*Lord be mercifull to me
a sinner.*

I have sinned in vain thoughts, in vast desires in ungodly hopes, in unchaste dreames, in secret coverings of the
goods,

of Confession. 23

goods, or delights of
my neighbour.

*Lord be mercifull to me
a sinner.*

I have sinned in the
unconscionable practise
of these sinnes without
remorse or repentance,
or if any good motions
of thy Spirit have bred
in mee a godly sorrow
for them, the next tem-
ptation hath either re-
lapsed mee into the old,
or implunged mee in
some new sinne.

Lord be mercifull to me

24 The Letany

a sinner.

I have hid some of these finnes as Adam, some of them I have excused with pretences, some I have denyed against the testimony of my accusing conscience, some I have wickedly maintained, none I have thoroughly repented and amended.

*Lord be mercifull to me
a sinner.*

I have committed many secret sins that I have not been aware of:

I

of Confession. 25

I have sinned in the
best of my workes and
intentions of piety and
charity, even when I
most laboured to doe
thee service.

*Lord be mercifull to me
a sinner.*

I have sinned all these
wayes, and done many
evils that I have forgot-
ten, many that I have
past over without confi-
deration & repentance:
and now what shall I
doe to thee O thou pre-
server of men, and Judge

26 The Letany

of the whole world.

*Lord be mercifull to me
a sinner.*

Have mercy upon me
O Lord, according to
thy loving kindnesse,
according to the multi-
tude of thy tender com-
passion blot out all my
offences.

Amen, Amen.

DEPRECATIION



I I. DEPRECATION.

Deprecation is a branch of prayer directed to God, either for the aversion & prevention of an evill before it comes, or for the removing and taking it away when it is come. And the evill which wee deprecate may be either the evill of sinne, or the evill of punish-

of Deprecation. 29

punishment. When we either feele or feare an evill, we must not with Eliah or Jonah sit downe, and in a sullen humour wish our selves out of the world, but we must pray as Christ did for his Disciples; *Iohn* 17. 15. not that he would take us out of the world, but that hee would keep us from the evill. And so doing, we have Gods promise not to bee tempted above our strength. For either he will abate the crosse, or

30 *The Letany*

or increase our strength
to beare it; either hee
will remove the temp-
tation, or give us his
grace which is sufficient
for us.

Deliver us from evil,
Luke 11. 4.

Deliver mee from all
my transgressions.

Make me not the re-
proach of the foolish:
Psal. 39.

Remove thy stroke
from me.

Deliver my soule
from

of Deprecation. 31

from the sword: my darling from the dog.

Save me from the Lions mouth, from the hornes of the Unicorns.

Psal. 22. 20, 21.

THE LETANIE of Deprecation.

FROM all the sins that
I have done, & from
all that I would have
done, if thy grace had
not prevented and re-
strained me,

Good Lord deliver me.

From

32 *The Letany*

From my close and
bosome sins, and from
those sinnes to which I
am inclined by nature,
or enticed by company,
or allured by pleasure
and profit, or drawne by
the example of this evil
world,

Good Lord deliver mee.

From all the sins that
I have felt in my consci-
ence, and confessed with
my mouth, and beway-
led with my heart, and
begged pardon of thee
with my tongue,

Good

of Deprecation. 33

Good Lord deliver me.

From all the secret &
unknowne finnes which
my conscience hath not
felt, nor my mouth con-
fessed, nor my heart be-
wailed, nor my tongue
begged pardon,

Good Lord deliver me.

From the whole cor-
ruption of my nature,
from all the temptati-
ons of the Devill, from
the allurements of the
world, from the lusts of
the flesh and eyes,

Good Lord deliver mee.

From

4 *The Letany*

From all vanity of
minde, dulnesse of un-
derstanding, perverse-
nesse of will, crooked-
nes of affections, dead-
nesse and hardnesse of
heart; and from a be-
nummed, blinded, or
seared conscience,

Good Lord deliver mee.

From all wandering i-
maginations, from all
loosenesse of desires,
from all transgressions
of thy holy and just
commandements, and
from the first motions
to

of Deprecation. 35

to any sin against thee
or my neighbour,

Good Lord deliver me.

From relapsing into
the sins that I have re-
pêted, from turning thy
grace into wantonnesse,
from treading under
foot the blood of thy
covenant, from neglect
and contempt of the
meanes of salvation,

Good Lord deliver me.

From all schisme and
heresie, from infidelity
and apostasie, and from
the

36 The Letany

the sin against the holy
Ghost,

Good Lord deliver me.

From famine & scar-
city, from plague & pe-
stilence, and from all o-
ther thy sore and heavy
judgements at this time
and ever hereafter,

Good Lord deliver me.

From poverty and ex-
treame necessity, from
sicknesse and diseases in
my body, from grieve
and vexation of minde,
from losse of liberty,
goods

of Deprecation. 37

y goods, or friends, from
blemish and scandall of
my good name,

Good Lord deliver me.

From giving offence
unadvisedly, and from
taking offence unjustly,

Good Lord deliver me.

From thy wrath and
indignation, from finall
despaire of thy grace
and pardon, and from
sodaine death,

Good Lord deliver me.

From the sentence of

con-

38 *The Letany, &c.*

condemnation, from
the Lake of brimstone,
from the chaines of e-
verlasting darknes, from
the worm that dies not,
and the fire that shall
never be quenched,

Good Lord deliver mee.

O Lord I beseech
thee deliver my soule,
Psal. 116. 4.

Amen, Amen.

SUPPLICATION.





II. SUPPLICATION.

Supplicarion is another branch of prayer, whereby wee intreate of God that hee would give us such blessings as wee want, or continue and enlarge such blessings as we have received. And these blessings are either corporall or spiri-
 all, temporall or eter-
 C nall.

42 *Supplication.*

nall. For such blessings as are spirituall and accompany salvation, pray for them in the first place; First seeke the Kingdome of God and the righteousness thereof: and wee may pray for them absolutely, for the other we must pray conditionally, with a reference and submission of our will to Gods will who best knowes what is good for us. Not my will but thine be done. Thy will be done in earth as it is in heaven.

of Supplication. 43

O Thou that hearest
prayer, unto thee
shall all flesh come, *Psalm.*
65. 2.

Lord heare my voice,
let thine eares be atten-
tive to my supplicati-
ons *Psalm.* 130. 2.

Behold now that I
have taken upon mee to
will speake to the Lord, who
hath me but dust and ashes
O let not the Lord bee
angry, and I will speake.

C 2 THE

44 *The Letany*

THE LETANIE
of Supplication.

THat it may please
thee to fill mine
heart & my mouth with
thy praise all my life
long, for all thy faith-
fulnesse and truth, and
loving kindnesse shew-
ed to mee in the land of
the living.

*I beseech thee to heare
me good Lord.*

Tha

of Supplication. 45

That it may please thee to give me a cleare judgement to see my sinnes; holy affections to hate and abhorre them, true repentance to bewaile & forsake them, with a stedfast purpose and resolution against them for the time to come.

I beseech thee to heare me good Lord.

That it may please thee to wash mee thoroughly from mine iniquities, and to cleanse

46 The Letany

mee from my sins, that
I may bee whiter than
snow.

*I beseech thee to heare
me good Lord.*

That it may please
thee to apply to my
conscience the obedi-
ence of the life, and the
sacrifice of the death of
Jesus Christ for the as-
surance of thy favour,
and my pardon.

*I beseech thee to heare
me good Lord.*

That it may please
thee

of Supplication. 47

thee to create in mee a
cleane heart, to renue a
right spirit within mee,
to give mee truth in my
inward parts; and to e-
stablish me with thy
free spirit.

*I beseech thee to heare
me good Lord.*

That it may please
thee to give mee such
graces as I want, and to
increase those which I
have, that I may grow
from strength to
strength, till I become a
perfect man.

48 The Letany

*I beseech thee to heare
me good Lord.*

That it may please
thee to make me an in-
strument of thy glory,
and to direct all my
thoughts, words, and
workes, for the inlarge-
ment and advancement
of thy Kingdome.

*I beseech thee to heare
me good Lord.*

That it may please
thee to establish in mee
the Kingdome of thy
power

of Supplication. 49

power to rule and awe
me; and the Kingdome
of thy grace to sanctifie
me to the knowledge,
love, and obedience of
thy will.

*I beseech thee to beare
me good Lord.*

That it may please
thee to enable me to do
thy will with cheereful-
nesse and alacritie, with
perseverance and con-
stancie, as thy blessed
Angels and Saints in
heaven doe it.

50 The Letany

*I beseech thee to heare
me good Lord.*

That it may please
thee to open thy full
hand, and to bestow
upon me the necessaries
of this life, & the fruits
of the earth in due sea-
son, with the continu-
ance of health, liberty
and peace.

*I beseech thee to heare
me good Lord.*

That it may please
thee to give mee thy
blessing with them, that

of Supplication. 51

I may use them wisely,
soberly, justly, charita-
bly, thankfully, and con-
tentedly.

*I beseech thee to heare
me good Lord.*

That it may please
thee to blesse mee in all
the workes of my cal-
ling with grace and
strength, to obtaine, to
keepe, and to use a good
consciēce towards thee
and my neighbours to
my lives end.

*I beseech thee to beare
me good Lord.*

That

52 *The Letany*

That it may please
thee to sanctifie my life,
to sweeten my death,
and to raise up my body
in the day of the Lord
Jesus.

*I beseech thee to heare
me good Lord.*

Finally, that it may
please thee to give mee
my masters joy, my fa-
thers inheritance, the
Crowne of righteous-
nesse, the glory of the
new Jerusalem, and to
satisfie mee with that
fulnesse of joy which is
in

of Supplication. 53

in thy presence.

*I beseech thee to heare
me good Lord.*

*O Lord heare my
prayer, and let my cry
come unto thee.*


Amen, Amen.



THANKSGIVING



IV. THANKSGIVING


 Thanksgiving is
 a brāch of pray-
 er, which like
 the Leper in the Gospel
 turnes backe to God
 with a confession and
 annunciation of what
 the Lord hath done for
 us. And it is so necessa-
 rie and essentiall a part
 of Gods worship, that
 it is the very condition is
 of

Thanksgiving. 57

of the obligation, where-
in God hath bound him-
selfe by his promise to
heare us. Call upon me
in the day of trouble, &
I will deliver thee, and
thou shalt praise mee,
Psal. 50. 15. so that if we
praise him not; we break
the Covenant, and are
usurpers upō all his bles-
sings and deliverances.

Thy loving kindnes
is better than life: there-
fore

58 Of Thanksgiving.

fore my lips shall praise thee, *Psal.* 63. 3, 4.

Thus will I magnifie thee all my life; and lift up my hands in thy Name.

Seven times a day do I praise thee; *Psal.* 119. 164.

My mouth shal shew forth thy righteousnessse and thy salvation all the day long : for I know no end thereof, *Psalme* 71. 15.

While I live I will praise the Lord, I will sing praises to my God while

Of Thanksgiving 59

while I have any being,
Psal. 146. 2.

Blesse the Lord, O
my soule; and forget not
all his benefits, *Psalme*
103. 2.

O Lord open thou
my lips, and my mouth
shall shew forth thy
praise, *Psal. 51. 15.*

THE LETANIE of Thanksgiving.

FOr the grace of Ele-
lection, by which I
was

60 The Letany

was chosen according
to the good pleasure of
thy will

*My soule doth magnifie
thee O Lord.*

For the grace of Cre-
ation, by which I was
made after thine image
in righteousness and
holinesse

*My soule doth magnifie
thee O Lord.*

For the grace of Re-
demption, by which I
was recovered from the
guilt and dominion of
sinne,

of Thanksgiving. 61

nginne, from the power
of of satan, and the second
death

*My soule doth magnifie
thee O Lord.*

For the grace of Vo-
cation, wrought in mee
by the inward working
of thy Spirit, and the
outward ministry of
thy holy word, and Sa-
craments

*My soule doth magni-
fie thee O Lord.*

For the grace of Justi-
fication, whereby I am
clo

62 The Letany

clothed with the righteousnesse of Christ Jesus

My soule doth magnifie thee O Lord.

For my measure of Sanctification, by which I am made a new Creature

My soule doth magnifie thee O Lord.

For my formation in the wombe, my birth, my baptisme, the illumination of my understanding, the correction of my will, and all the spiritual

of Thanksgiving. 63

re. rituall graces received
from thee

ni. *My soule doth mag-
nifie thee O Lord.*

of For the liberty of thy
ch word and sacraments,
a. for thy Sanctuarie, and
solemne assemblies, and
ni. for thy gracious pre-
sence with us in them

in *My soule doth magnifie
thee O Lord.*

ni. For thy constant pro-
n. vidence in supplying
of my necessities, & defen-
ding me from dangers

My

64 The Letany

*My soule doth magni-
fie thee O Lord.*

For my good parents,
my educatiō, my health,
libertie, and peace, for
the cōfort of my friends
for my daily bread, and
for all thy temporall
blessings

*My soule doth magni-
fie thee O Lord.*

For thy prevention of
evils, subvention in evils
and deliverance from e-
vill

of Thanksgiving. 65

*My soule doth magni-
fie thee O Lord.*

For thy patience in
forbearing, for thy mer-
cy in forgiving, for thy
bounty in giving, even
when I sinned against
thee with a high hand

*My soule doth magni-
fie thee O Lord.*

For my life, and the
season given me for re-
pentance and good
works, and for thy holy
meanes of grace and sal-
vation

D

My

66 The Letany

*My soule doth magnifie
thee O Lord.*

For the checkes of
mine owne conscience
for the instruction of
thy word, for the mo-
tions of thy good Spirit
which have either re-
strained me from sinne
or caused me to repent
of it

*My soule doth magni-
fie thee O Lord.*

For thy fatherly cor-
rections by some spiri-
tuall conflicts with Sand

Of Thanksgiving 67

tan, by diseases, or hurts
in my body, by griefes
of minde, losse of goods
molestation of injuries,
discomforts for or
from those, to whom
naturall, civill, or Chri-
stian acquaintance had
indeared me

*My soule doth magni-
fie thee O Lord.*

For all the holy Pa-
triarks and Prophets,
for the ever blessed mo-
ther of our Lord, for
all the holy Apostles
and Evangelists, for all

68 *The Letany*

the godly Bishops and
Pastors of the Church,
for all the noble Armie
of Martyrs, and Con-
fessors, and for all the
faithfull that have lived
and dyed in the Lord

*My soule doth magnifie
thee O Lord.*

For the happy transla-
tion of all Saints depar-
ted in peace, from this
vale of teares, to the in-
heritance of the just

*My soule doth magni-
fie thee O Lord.*

Fo

of Thanksgiving. 69

For thine holy Angels, and the charge which thou hast given them to minister unto us, to pitch their tents about us, to keepe us in all our wayes, and to convey our soules into *Abrahams* bosome

My soule doth magnifie thee O Lord.

For Jesus Christ the author and finisher of our faith, and the fountaine and foundation of all these favours;

For his conception and birth; D 3 For

70 *The Letany*

For his circumcision &
baptisme ;

For his fasting & temp-
tation ;

For his doctrine & mi-
racles ;

For his agony and bloo-
dy sweat ;

For his crosse and passi-
on ;

For his death and buri-
all ;

For his victorious de-
scension into hell ;

For his glorious resur-
rection and ascension
into heaven ;

For

of Thanksgiving. 71

& For his sitting at the
right hand of God to
make intercession al-
wayes for us;

For his sending the ho-
ly Ghost to abide
with his Church for
ever, & for his being
with us to the end of
the world

*My soule doth magni-
fie thee O Lord.*

For thy blessed Spirit
the inlightner of my un-
derstanding, the sancti-
fier of my will, the
helper of my infirmi-
ties

72 The Letany

ties, the comforter of
my conscience, the
pledge and witnesse of
my adoption, and the
seale of my salvation

*My soule doth magni-
fie thee O Lord.*

For all my personall
and particular delive-
rances; for the religion,
peace, plenty, strength
and honour of the State
wherin I live; for saving
it all times, especially
from the Spanish inva-
sion, and the Popish
powder treason

My

of Thanksgiving. 73

*My soule doth magnifie
thee O Lord.*

'For all the secret fa-
vours which thou hast
done for us, for all the
mercies which we have
received from thee, and
are slipt out of our re-
membrance, and for all
the goodnesse which
thou hast laid up for
them that feare thee,
and love thy comming

*My soule doth magnifie
thee O Lord.*

What shall I render
D 5 to

74 *The Letany*

to the Lord for all his
benefits towards me?

I will take the cup of
salvation, and call upon
the name of the Lord,
Psal. 116. 12.

I will sing of the mer-
cies of the Lord for ever
with my mouth will I
make known thy faith-
fulnesse to all generati-
ons. *Psal. 89. 1.*

Let them that feare
the Lord, say alwayes,
The Lord be praised.

*Glory be to the Father,
and to the Sonne, and to
the holy Ghost.*

As

Of Thanksgiving. 75

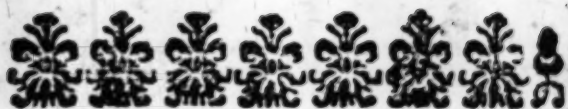
As it was in the beginning, is now, and ever shall be, world without end.

Amen, Amen.

INTER-



INTERCESSION



V. INTERCESSION

INtercessiō is a
brāch of Prai-
er, extending
and inlarging
our desires for others: as
we see in *Abraham*, who
interceded for Sodome,
and *Moses* for Israel, and
Samuel for *Saul*. And this
duty is very acceptable
to God : for necessity
constraines us to pray
for

Of Intercession. 79

for our selves, but charity moves us to become petitioners for others. And the Prayer of charity is more acceptable to God, than the Prayer of necessity. Againe, it is very profitable for us, for though our prayers should not profit them, yet they will profit us; for they shall be turned into our owne bosomes, *Psalm* 35.13.

80 Of Intercession.

I exhort therefore, that first of all supplications, prayers, intercessions, & giving of thanks be made for all men; for this is good and acceptable in the sight of GOD our Saviour, *1 Tim. 2. 1. 3.*

And pray alwayes with all manner of prayer and supplication in the spirit : and watch thereunto with all perseverance and supplication for all Saints. And
for

Of Intercession. 81

for mee, that utterance
may bee given unto me,
that I may open my
mouth boldly to publish
the secret of the Gospel
Ephes. 6. 18; 19.

Is any sicke among
you? let him call for the
Elders of the Church,
and let them pray over
him. And the prayer of
faith shall save the sick,
and the Lord shall raise
him up; and if he have
committed sinnes, they
shall bee forgiven him,
James 5. 14, 15.

But

82 Of Intercession.

But as for mee, when they were sicke my clo-thing was sackcloth : I humbled my soule with fasting, and my prayer returned into mine own bosome, *Psal. 35. 13.*

Peter was kept in pri-son, but earnest prayer was made of the Church for him, *Acts 12. 5.*

Pray for the peace of Jerusalem : they shall prosper that love thee, *Psal. 122. 6.*

THE

THE LETANIE of Intercession.

THat it may please thee to blesse thy Church militant here on earth, to preserve the purity of doctrine, the due administration of the Sacraments, and the preaching of thy word, that the gates of hell may not prevaile against it.

I beseech thee to beare me good Lord.

That

84 The Letany

That it may please thee to purge it from schisme and heresie, and to reconcile all unhappy differences, that we may keepe the unity of the Spirit in the bond of peace,

I beseech thee to heare me good Lord.

That it may please thee to fence it about with the wal of thy providence, to infatuate the counsel, and to disperse the powers & projects of all those that wish e-
vill

of Intercession. 85

will unto Sion.

*I beseech thee to heare
me good Lord.*

That it may please
thee to blesse that part
of thy Church wherein
thou hast planted mee,
and to whose breasts
thou hast applyed mee;
with peace and plenty,
with a free exercise, and
reverent esteeme of all
thine ordinances.

*I beseech thee to heare
me good Lord.*

That it may please
thee

86 *The Letany*

thee to blesse our graci-
ous King *Charles*, our
royall *Queene Mary*, our
hopefull Prince *Charles*,
and all others that are
derived from that same
sacred stock, or ingraf-
ted into it.

*I beseech thee to heare
me good Lord.*

That it may please
thee to blesse the go-
vernment & preaching
of the Clergie, make
them painefull in their
ministry; & exemplary
in

of Intercession. 87

in their lives, that they
may save themselves &
those that heare them.

*I beseech thee to heare
me good Lord.*

That it may please
thee to blesse the Coun-
cell with wisdom, the
Judges with integrity,
the Magistrates with
courage, the people
with obedience, & our
Armies with strength
and victory.

*I beseech thee to heare
me good Lord.*

That

88 *The Letany*

That it may please
thee to blesse all schools
and seminaries of lear-
ning and religion; espe-
cially the two Universi-
ties of this Land.

*I beseech thee to heare
me good Lord.*

That it may please
thee to blesse all those
that are neare and deare
unto me by the bond of
nature, or christian ac-
quaintance.

*I beseech thee to heare
me good Lord.*

That

of Intercession. 89

That it may please
thee to blesse all those
that have beene instru-
ments of my good, and
are yet living : Such as
have educated and in-
structed mee : Such as
have counselled and ad-
vised me : Such as have
clothed and fed mee :
Such as have reprov-
ed and corrected me when
I sinned.

*I beseech thee to beare
me good Lord.*

That it may please
thee to remember the

E

re-

90 *The Letany*

reformed Churches beyond the seas, to repaire the ruines and desolations which her enemies have made in her, to reduce such as are banished, to inlarge such as are imprisoned, to releev such as are impoverish- ed, and to comfort such as are persecuted for the testimony of a good conscience, & the truth of thy Gospell.

I beseech thee to heare me good Lord.

That it may please thee

of Intercession. 91

thee to raise up such as
are dejected with the
guilt of their owne con-
sciences, with the hor-
rour of their sins, with
the apprehension of thy
wrath, with the weak-
nesse of their graces, or
jealousies of thy mercy,
& to say to their soules,
that thou art their salva-
tion.

*I beseech thee to heare
me good Lord.*

That it may please
thee to prosper and as-
sist all those that jeo-
pard

E 2

92 *The Letany*

pard their lives for the maintenance of the Gospel, go forth with their Armies , cover their heads in the day of battell, and bring them home with honour and victory.

I beseech thee to heare me good Lord.

That it may please thee to blesse all women with child with safe deliverance, all yong children with a godly, and religious education, the sea-man with a prosperous

of Intercession. 93

rous voyage, the Husbandman with a plentiful harvest, the captive with patience and deliverance, and all prisoners with repentance and amendment.

I beseech thee to heare mee good Lord.

That it may please thee to instruct the ignorant, to convert the obstinate, to confirme the righteous, to comfort the distressed, to binde up the broken-hearted, to rectifie those

E 3 that

94 The Letany

that erre, and to reduce
them that wander, into
the right way.

*I beseech thee to heare
me good Lord.*

That it may please
thee to remember thine
anciēt people the Jews,
to open their eyes that
they may see him whom
they have pierced, and
beleeve in him.

*I beseech thee to heare
me good Lord.*

That it may please
thee in thy good time
to

of Intercession. 95

to bring in the fulnes of
the Gentiles, and to re-
veale the glorious light
of thy Gospel to such as
yet sit in darknesse and
in the shadow of death.

*I beseech thee to heare
me good Lord.*

That it may please
thee to forgive those
that persecute & speake
evill of me, those that
injure and molest mee,
those that slander and
traduce me, and to sof-
ten the hearts of all
those that are mine ene-
mies,

96 *The Letany, &c.*

*I beseech thee to heare
me good Lord.*

O Lord heare my
prayers for my selfe : O
Lord heare my prayers
for others: O Lord hear
the prayers of thy Son
Jesus Christ for us all,
who sits at thy right
hand, making intercessi-
on for us, And hath
taught me to come to
thee in this most perfect
and absolute forme of
prayer.

Our

OUR Father which
art in heaven, Hal-
lowed be thy name. Thy
Kingdome come. Thy
will be done in earth as
it is in heaven. Give us
this day our daily bread.
And forgive us our tres-
passes, as we forgive the
that trespasse against us.
And lead us not into
temptation, but deliver
us from evill. For thine
is the Kingdome, the
power, & the glory, for
ever and ever, *Amen.*

98 *The Letany, &c.*

The Grace of our
Lord Jesus Christ, and
the love of God, and the
fellowship of the holy
Ghost, be with us all
evermore. *Amen.*

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nd
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H

FOR THE SICK.



A Peculiar Letany to
 bee used by, or for,
 sicke persons; Collec-
 ted out of severall pla-
 ces, and passages of
 holy Scripture.

IN those dayes was
Hezekiah sicke unto
 death.

Then turned hee his
 face unto the wall, and
 prayed unto the Lord.

And *Hezekiah* wept
 sore. And the Lord said,
 Behold, I wil adde unto
 thy

102 *The Letany*

thy dayes fifteen yeares
Isaiah 38.1,2,3.

THE LETANIE.

O God the Father of
heaven whose property
it is to kill and to make
alive, to wound and to
heale, to bring downe
to the grave and to raise
up againe

Have mercy upon me.

Thou who didst heal
Maaman of his leprosie,
David of his noysome
disease,

for the sick. 103

es disease, *Iob* of his ulcers,
Hezeckiah of his desperate sicknesse

Have mercy upon me.

E.
of
y
e
o
e
e
O Christ the Sonne
of God who madest the
blinde to see, the dumb
to speake, the deafe to
heare, and the lame to
walke

Have mercy upon me.

Thou who didst cure
Peters wives mother of
her fever, the Centuri-
ons servant of his palsie,
the ten Lepers of their
leprosie,

104 *The Letany*

leprosie, and didst help
such as were possessed
with devils,

Have mercy upon me.

Thou who didst cure
her that was diseased
with an issue of blood
twelve yeares, and her
that was bowed toge-
ther eighteen yeares, &
him at the Poole of Be-
thesda that had an infir-
mitie thirty and eight
yeares,

Have mercy upon me.

Thou who didst re-
store

for the sick. 105

lp store to life the daugh-
ed ter of *Iairus*, and the
widowes sonne, and rai-
sed up *LaZarus* out of
his grave,

Have mercy upon me.

Thou who didst bear
our sicknesses and sor-
rows, thou who hast sti-
led thy self the Physiti-
an of the sick, thou who
hast called al' such as are
weary and heavie laden
to come unto thee, pro-
mising them ease and
refreshment,

Have

106 *The Letany*

Have mercy upon me.

By thy fasting and
watching, by thine hun-
ger & thirst, by thy grie-
and sadness, by thy ago-
ny and bloudy sweat
by thy cryes and teares
by thy Crosse & passion

Have mercy upon me.

That it may please
thee, who diddest cure
many diseases by *Peters*
shadow, many sicknes-
ses by *Pauls* hādkerchief
the eyes of the blinde
with clay and spittle, the
leprosie

for the sick. 107

repression of Naamā with
the water of Jordan, &
and raisedst up the dead by
the bones of thy Pro-
phet, to blesse all those
meanes that are or shall
be used for my recove-
ry.

*I beseech thee to heare
me good Lord.*

That it may please
thee, to give me grace
to submit my self whol-
ly to thy wil, to take thy
visitation with patience
and thankfulness, and to
drinke of this bitter cup
with-

108 *The Letany*

without murmuring or
repining.

*I beseech thee to heare
me good Lord.*

That it may please
thee to strengthen mee
against all the temptati-
ons of the Devil, to suc-
cour mee in all the ago-
nies and conflicts of
mine owne conscience,
and to lay no more upō
me than thou shall ina-
ble me to beare.

*I beseech thee to heare
me good Lord.*

That

109 *for the sick.*

That it may please
thee to continue unto
me my memory and un-
derstanding, my speech
and senses, the comforts
and graces of thy holy
spirit, that I fall not a-
way from thee.

*I beseech thee to heare
me good Lord.*

That it may please
thee, if it be thy will, to
give me a longer time of
repentance, to rescue me
from the gates of the
grave, to spare me a lit-
tle before I go hence &
bee

110 *The Letany*

be no more scene, that
may still praise thee in
the land of the living.

*I beseech thee to heare
me good Lord.*

That it may please
thee if thou hast appoin-
ted me for death, to fight
& prepare me for it; to
strengthen my faith, to
pardon and forgive me
all my sinnes, and to as-
sure me of my salvation
that I may render up my
soule with comfort and
chearefulness.

for the sick. III

I beseech thee to heare
me good Lord.

Finally; that it may
please thee when I have
rendred it up, to receive
it into thy hands, to de-
liver me from the pangs
of everlasting death, and
to set open unto mee
the gates of everlasting
life.

I beseech thee to heare
me good Lord.

Psal. 6. 2, 4, 5.

Have mercy upon me
O Lord; for I am weak:

O

112 *The Letany*

O Lord heale me for
my bones are vexed.

Returne O Lord, deli-
ver my soule, O save me
for thy mercies sake.

For in death there is
no remembrāce of thee:
and who shall give thee
thankes in the pit ?

Psal. 38.

Thine arrowes stick
fast in me: and thy hand
presseth me sore. *ver. 2.*

There is no soundnes
in my flesh, because of
thine anger; neither is
there any rest in my
bones

for the sick. 113

bones because of my sin
verse 3.

For mine iniquities
are gone over my head,
as an heavyburden they
are too heavy for mee:
verse 4.

My wounds stinke &
are corrupt because of
my foolishnesse. *verse 5.*

I am troubled, I am
bowed downe greatly:
I goe mourning all the
day long. *verse 6.*

My loynes are filled
with a loathsome disease,
and there is no sound-
nes in my flesh. *verse 7.*

F

I

114 *The Letany, &c.*

I am feeble, and sore
broken, I have roared by
reason of the disquiet-
nes of my heart. *verse. 8.*

Lord, all my desire is
before thee, & my groa-
ning is not hid frō thee,
verse. 9.

Forfake mee not O
Lord, O my God be not
farrre from me. *vers. 21.*

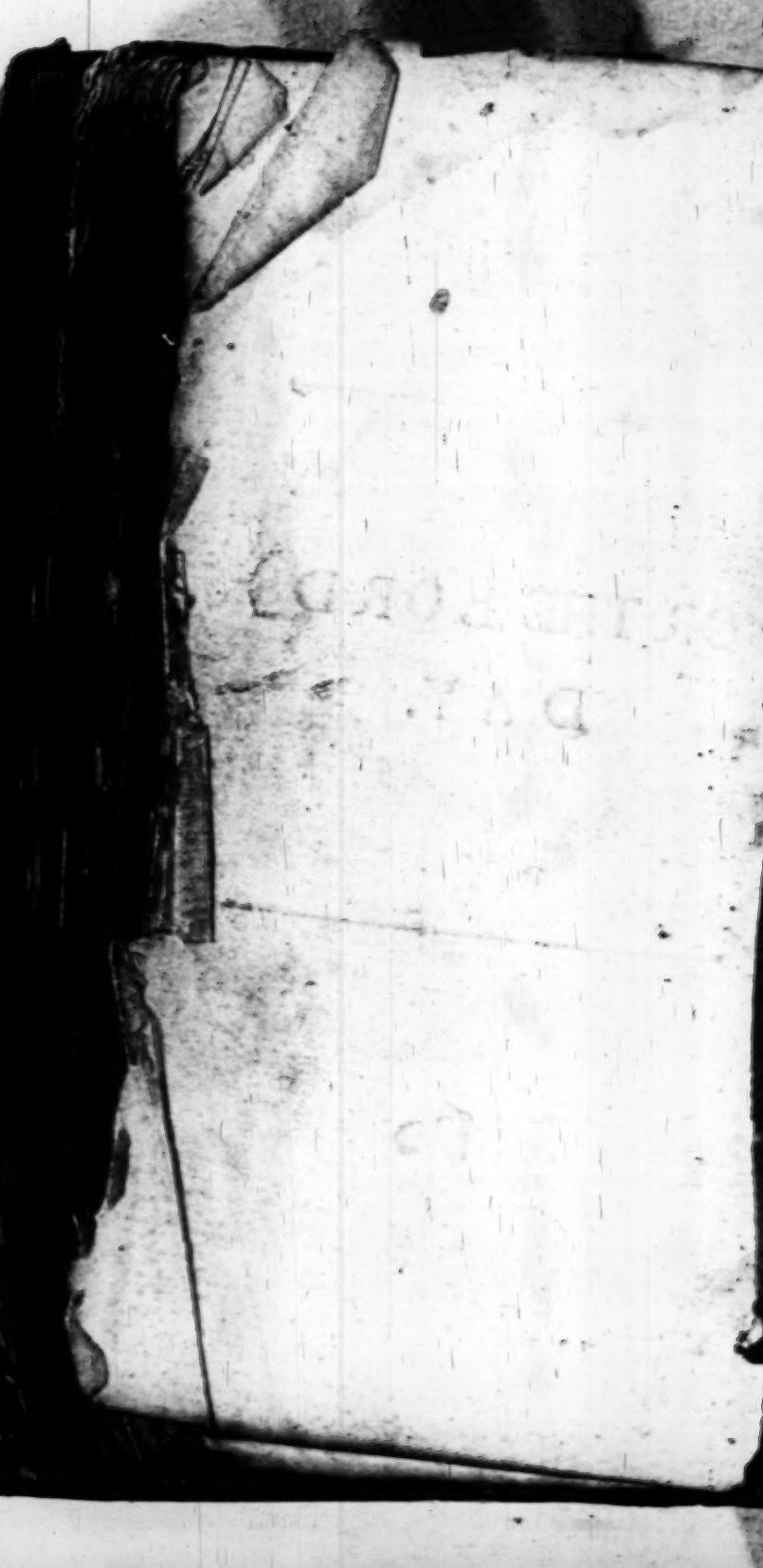
Make haste to help
me, O Lord my salvati-
on. *ver. 22.*

FOR

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FOR THE LORDS
DAY.

F 2





*Directions for the
LORDS day.*

HEe that would
spend a Sunday
well, (living
where he hath the liber-
ty of Gods house and or-
dinances) must do some-
thing before Church
something at Church
something after Church

Before Church.

1. So soone as wee a-
wake

118 Of the Lords day
wake, wee should have
our hearts affected with
the majestie and solem-
nitie of the day, putting
a difference betwixt it
and others, considering
that it is

[The Lords day.

[A holy day.

[An honourable day. } ^{Esay}
58.
13.

Secondly, wee must
lay aside the cares of the
world; and the workes
of our ordinary callings,
leaving them behind us
as Abraham did his ser-
vants when he went to
offer his sacrifice upon
Mount

of the Lords day. 119

Mount Moriah.

Thou shalt not doe
thine owne wayes, nor
finde thine own pleasure
nor speake thine owne
words. Esa. 58. 13. That is
to be accounted our own
works, which is attained
with the travaile of bo-
dy or minde, or inten-
ded to gaine or lucre.

The Israelites might
not gather Manna on
this day. Exod. 16. 26.

Nor buy and sell. Lev.
19. 15.

Nor carry any burthen
Jer. 17. 22.

120 *Of the Lords day.*

Nor travell. *Ex. 16. 29.*

Thirldy, we must clense
our selves by confession,
& *repentance*, for other-
wise our prayers in the
Church will not be ac-
ceptable to God, nor his
ordinances profitable to
us.

Will ye steale, murder,
and commit adultery, &
sweare falsely, & burne
incense unto Baal, and
walke after other gods,
whō ye know not, And
come & stand before me
in this house? *Ier. 7. 9, 10.*

Shal I be enquired of
by

Of the Lords day. 15
by you o house of Israel?
As I live, saith the Lord,
I will not bee inquired
of by you. Ezek. 20. 31.

God heareth not sin-
ners: but if any man be a
worshipper of him, and
doth his will, him hee
heareth. Iohn 9. 31.

The Lord had respect
unto Abel, and his offer-
ring. But unto Cain and
his offering he had not
respect. Gen. 4. 4, 5.

I will wash my hal-
lowed in innocency, and so will
I compasse thine Altar.
Psal 26. 6.

122 Of the Lords day.

Hence was it that the Jewes writ over the doores of their Synagogues this saying of David; This is the gate of the Lord, the righteous shall enter into it. *Psal. 118. 20.*

And now being thus qualified and prepared, goe unto the house of God, & in the way meditate of some of these sentences:

One thing have I desired of the Lord that I will seeke after: that I may dwell in the house of

ay, for the Lords day. 127

thy Sonne Jesus Christ,
that when I shall come
into thy Temple, to co-
passe thine Altar, my
praier may come up be-
fore thee as incense, and
the lifting up of my
hands as the evening sa-
crifice. And as I desire
that thou wouldest hear
me calling upon thee in
my prayers; so give me
grace to heare thee call-
ing upō me in thy word.
It is the word of truth
of wisdom, of righte-
ousness, of reconciliation
and that word which

128 *A Morning prayer*

able to save my soule in
the day of the Lord Je-
sus; grant therefore that
I may heare it with re-
verence, receive it with
meeknesse, and mingle
it with faith, that it may
accomplish in mee that
good worke for which
thou hast sent it.

And that this day may
be every where a day of
holines unto thee; San-
ctifie, and prepare the
hearts of all thy people
for thy service, fill the
places of thy worship
with thy glory, be pre-
sent

for the Lords Day. 129

sent with the assemblies
of thy Saints, open the
mouths of thy Ministers
& second the ministry
of thy word by the effi-
cacy of thy spirit, that it
may be powerful to the
casting downe of the
strong holds of sin, and
Sathan, to the advan-
cing, & inlarging of thy
Kingdome, to the edify-
ing, and building up of
thy body the Church, &
to the perfecting of thy
Saints, till wee all come
to the unity of the faith,
& of the knowledge of
the

130 A Morning, &c.

the Sonne of God to a
perfect man: Thou O
God who art able to do
exceeding abundantly
for us, above all that we
can aske or think; heare
me, & answer me, even
for the sake of thy dear
Sonne Jesus Christ: to
whom, with the Father
and the blessed Spirit
bee ascribed, and given
all power, praise, might,
majesty and dominion,
now and evermore. A-
men.

A T

Of the Lords day. 131

AT CHVRCH.

COnsider first the
place where thou
art, it is

The gate of heaven

Holy ground

The house of God

Iosh. 5. 15.

Gen. 28. 17.

O how amiable are
thy tabernacles, O Lord
of Hosts! A day in thy
Courts is better than a
thousand. Blessed are
they that may dwell in
thy house. *Psa. 84. 1. 4. 10.*

Then be carefull to
discharge those duties
which

132 Of the Lords day.

which God there requi-
reth of thee, and they
ordinarily are two;

§ 1. Prayer.

§ 2. Hearing the word.

In prayer, first look to
the devotion of thy soule. It
must be the lifting up of
the soule. *Psal. 25. 1.*

The powring out of
the soule. *1 Sam. 1. 15.*

A strong crying. *Heb.*

5. 7.

A wrastring with God,
Hos. 12. 4.

Without this thy
prayer will be but bab-
ling. *Mat. 6. 7.*

The

y.
i.
y
Of the Lords day. 133

The howling of a dog
or wolfe. *Hos. 7. 14.*

A Bel without a clapper

A pile of wood without
fire.

A bullet without powder

A bird without wings.

A cloud without water.

A tinkling cymball.

The Jews writ this sen-
tēce also over the doors
of their Synagogues, &
Oratories. Prayer with-
out *intentio*, is as the bo-
dy without the soule.

Then, in the next place
look to the reverence of thy
body.

God

134 *Of the Lords day.*

God is greatly to be
feared in the assembly
of the Saints : and to be
had in reverence of all
thē that are about him.
Psal. 89. 7.

Uncover thy head.

The foure and twen-
ty Elders fell down be-
fore him that sate on
the Throne, casting their
crowns from their heads.
Rev. 4. 10,

Bend thy knee.

O come let us wor-
ship and bow down : let
us *kneel* before the Lord
our Maker. *Psal. 95. 6.*

The

Of the Lords day. 135

The other duty is the
hearing of the word read
and preached, which re-
quires of us,

First attention.

Speake Lord, for thy
servant *beareth*, 1. Sam.
3.10.

Hearken O daughter
and consider, & incline
thine *eare*. Psal. 45. 10.

I will *heare* what God
the Lord will speak un-
to me. Psal. 85. 8.

The Lord opened the
heart of *Lydia*, that shee
attended

136 *Of the Lords day.*

*attended unto the things
that were spoken by
Paul. Acts 16.14.*

*He that hath an eare,
let him heare what the
Spirit saith unto the
Churches. Revel. 2.11.*

*My sheepe heare my
voice, John 10.27.*

*And for this end we
must consider it is*

*The word of God, 1 The
2.13.*

*The word of Grace, Act
14.3.*

*The word of truth. Ioh
17.17.*

*The word of reconcili
tion*

Of the Lords day. 137.

tion. 2 Cor. 5. 19.

The word of righteousness. Heb. 5. 13.

The word of faith. Rom. 10. 8.

The word of eternal life. John 6. 68.

That it is

Good seed. Mark 4.

Sincere milke. 1 Pet. 2. 2.

Strong meat. Heb. 5. 14.

That it is

A wholesome word

Tim. 6. 3.

A lively word. Heb. 4. 12.

A good word. Heb. 6. 5

G

That

138 Of the Lords day.

That it is

Better than thousands
of gold and silver. *Psal.*
119.72.

Sweeter than the ho-
nie, & the hony combe.
Psal. 19. 10.

And all this, because
it is that word which is
able to save our soules.
Iam. 1. 21.

*Secondly, the hearing
of the Word requires rete-
tion as well as attention.*

Therefore ye shall lay
up these my words in
your heart, and in your
soul. *Dent. 11. 18.*

Thy

Of the Lords day. 139

Thy word have I hid
in mine heart, that I
might not sinne against
thee. *Pf. 119. 11.*

*Mary kept all these
sayings in her heart.
Luke 2. 51.*

And lastly, people must
bee here admonished not to
depart frö the Church till
the Minister hath pronoun-
ced the blessing.

All the people depar-
ted every man to his
house. *1 Chron. 16. 42.*

But it was after David
had made an end of offe-
ring the burnt offerings

G 2

and

140 Of the Lords day.

and the peace offerings,
and had *blessed* the peo-
ple in the name of the
Lord, *ver. 2.*

Surely there is some-
thing in the *bleſſing* of
the Minister. Then the
Priests and the Levites
arose, & *blessed* the peo-
ple: and their voice was
heard, and their prayer
came up to his holy dwel-
ling place, even unto
heaven. 2 *Chron. 30. 27.*

Leave not then thine
Angell, till hee hath gi-
ven thee a blessing.

After

Of the Lords day. 141

AFTER CHURCH.

ANd now being come home it is thy duty yet further,

I. To meditate upon such things, as have beene taught thee.

His delight is in the Law of the Lord, and in that Law doth he meditate day and night. *Psal.*

I. 2.

O how I love thy Law !
it is my meditation all the day. *Psal.* 119. 97.

G 3

I

142 Of the Lords day.

I have more understanding than al my teachers : for thy Testimonies are my meditation.
verse 99.

My meditation of him shall bee sweet. *Psa.* 104. 34.

My heart was hot within mee, while I was musing, the fire burned. *Psal.* 39. 3.

The beasts that chewed not the cud were unclean.

Secondly, thou must praise God for so much of the meanes as hee was pleased

Of the Lords day. 143

sed to afford thee that day.

Blessed bee the God
and Father of our Lord
Jesus Christ, who hath
blessed us with all spiri-
tuall blessing in heaven-
ly things. *Ephes. 1. 3.*

As the liberty of his
house;

The comfort of his
Day;

The communion of
his *Saints*;

The instruction of his
Word;

The dispensation of
his *Sacraments*;

144 Of the Lords day.

The gifts of his *ministers*.

Thirdly, *wee must pray for a blessing upon the meanes of our salvation.*

He only it is, that can put his Law in our inward parts, and write it in our hearts. *Ier. 31. 33.*

Paul may plant, and *Apellos* water, but God gives the increase. *1 Cor. 3. 6.*

The excellencie of the power is of God, & not of us. *2 Cor. 4. 7.*

Lastly, *teach it thy family.*

You

Of the Lords day. 145

You shall *teach* them
your *children*, talking of
them when thou sittest
in thine house, & when
thou walkest by the
way, when thou liest
downe, and when thou
rifest up. *Deut. 11. 19.*


I know him that hee
will command his *chil-*
dren, & his *household* after
him, to keep the way of
the Lord, to doe Justice
and judgement. *Gen. 18.*
19.

I and my *house* will
serve the Lord. *Iosh. 24.*
15.

146 *Of the Lords day.*

If thou doest thus sanctifie this Day of rest here, thou shalt celebrate an everlasting rest and Sabbath hereafter.

If not, G O D hath sworne in his wrath that thou shalt not enter into his rest.



*A short Evening Prayer
for the Lords day.*

O Most glorious God
and in Jesus Christ
my merciful, and loving
Father: I confesse, and
acknowledge those ma-
ny weaknesse, and im-
perfections which have
passed from mee in the
performance of the du-
ties of this day. I have
called upon thee for the
pardon, and forgivenesse
of

148 *An Evening praier*

of my sins, but so coldly,
and carelessly, that my
very praiers are become
sins, and stand in need of
pardon.

I have heard thy holy
word, but with such
deadnesse, and distracti-
on of spirit, that I have
beene a very unprofita-
ble, & forgetfull hearer.
So that O Lord, though
I have done thy worke,
yer I have done it so
negligently, that I may
rather expect a curse thā
a blessing from thee.

But O God, who art
rich

for the Lords day. 149

rich in mercy, and plentiful in redemption; marke not what amisse hath passed from me, remember that I am but dust; pardon, and passe by all my sinnes, negligences, and ignorances; look not upō the weaknessse of my flesh, but upon the willingnes of my spirit, and so cover all my imperfections with the perfect, & absolute obedience of thy deare Sonne, that those sacrifices which I have offered up unto thee this day,
may

150 *An Evening praier* for
may be accepted in, and
for that sacrifice which
Christ Jesus offered up
upon the crosse for me.

And as I desire that
my sacrifices may bee
pleasing to thee, so let
thine ordinances bee
profitable to me. And as
thou hast this day sown
my heart with the pre-
cious seed of thy Word,
so let neither the fowles
of the aire devoure it,
nor the cares of the
world choak it, but let
the gracious rain of thy
blessing come often up-
on

for the Lords day. 151

on it, that it may bring forth in me the fruits of repentance, and amendment of life.

And forasmuch as thy word is an invaluable, & inestimable treasure, better than thousands of gold & silver, sweeter also than the honey, and the honey comb; blessed Lord God be pleased still to continue it to our land, & nation, let not our crying sins of unthankfulness, impenitency, hardness of heart and unfruitfulness under so great means of grace
cause

152 *An Evening praier*

cause thee to remove
thy Candlestick, or to
quench the light of our
Israel. Inlighten also
with the beames of thy
Gospell those nations
which yet sit in darknes
and in the shadow of
death : adde unto thy
Church daily such as
shall bee saved, that so
these sinfull daies being
shortned, & the number
of thine elect accompli-
shed, wee may celebrate
that eternall rest, and
Sabbath of our soules
with thee in thy King-
dome. Blesse

for the Lords day. 153

Blesse O Lord all the people of this land frō the highest to the lowest; our King, & Queen, our Prince, & the rest of the royall stock; our Ministers & Magistrates, thy whole Church, & every mēber of it, in what place or case soever. And prosper all designes, and enterprises that are undertakē for the advancement of thy Gospell, & the enlargement of thy Kingdome.

Finally, O Lord, as thou hast beene good
to

154 *An Evening praier*

to me in the passages of
this day; refreshing my
body with thy good
creatures, and my soule
with the spirituall rest
of this holy Day, so
continue thy goodnesse
to me this night, receive
me into the armes of
thy providēce, cover me
with the feathers of thy
wings, that I may lay
me downe in peace, and
take my rest, that being
awakened to the com-
fort of the next day, my
mouth may bee filled
with thy praises, and I
may

for the Lords day. 155

may doe thee service in
the duties of that calling
wherein thou hast pla-
ced, & disposed of me:
that so thy good blessing
may be still upon me, &
thou maist never be we-
ry to doe mee good: all
this, and what else thou
knowest needfull & ex-
pedient for me, I begge
in the name, merits, me-
diation, and words of
thy Sonne Christ Jesus,
saying as hee himselfe
hath taught me:

O our Father, &c.

on the Lord

25

OF THE SACRAMENT.



D
du



w
pr

m
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p
f



Directions for the
due receiving of the Sa-
crament of the Lords
Supper.

WEE may not pre-
sume to come to
the Lords Table
without a due, and serious
preparation.

That which is holy
must not bee given to
dogges: neither must
pearles bee cast before
swine. *Mat. 7. 6.*

♥ *Iosiah*

160 Of the Sacrament

Iosiah charged the Le-
vites to prepare them-
selves, and to prepare
their brethren, and so to
kill the Passeover. 2 Chr.
35. 4. 6.

The neglect of pre-
paration is very dange-
rous.

After the sop *Sathan*
enters into *Iudas*. *Ioh*. 13.
27.

Whosoever shall eat
this bread, and drinke
this cup of the Lord un-
worthily, shall be guilty
of the body and blood
of the Lord. 1 Cor. 11. 27
He

Of the Sacrament. 161

Hee that eateth, and
drinketh *unworthilie*,
eateth and drinketh
damnation unto him-
selfe. 1 Cor. 11. 29.

For *this cause* many
are weake, and sickly
among you, and many
 sleepe. 1 Cor. 11. 30.

Now *this preparation*
consists principally in five
things.

The first is a *selfe ex-*
amination.

Let a man *examine*
himselfe, and so let him
ate of that bread, and
rinke of that cup.

H

1 Cor

162 Of the Sacrament

I *Corinthians* 11.28.

The thing chiefly to
be examined, is *sinne*,

1. In *thought*:

The thoughts of our
hearts are only *evill*, and
that cōtinually. *Gen.* 6.5

Out of the heart pro
ceeds evil *thoughts*. *Mat*
15.19.

2. In *word*.

Idle words.

I say unto you that of e
very *idle word* that men
shall speak, they shall
give account thereof
the day of judgement.
Mat. 12.36.

Filth

nt Of the Sacrament. 163

Filthy and immodest
to words.

Let no corrupt com-
municatiō proceed out
of your mouth. *Ephes. 4.*
29.

Angry and rash words;
As calling our brother
Raca, or, Thou foole.
Mat. 5. 22.

False and untrue words,
as lies, slanders, diffama-
tions, &c.

Whosoever loveth,
or maketh a lie is shut
out of the new Jerusa-
lem. *Rev. 22. 15.*

Profane and impious
H 2 words.

164 *Of the Sacramēt.*

words. Against GOD
oathes and blasphemies.

Let your communica-
tion bee yea, yea; nay,
nay; for whatsoever is
more than these com-
meth of evill. *Mat. 5.37.*

Against *our selves* or
others, as curses, impre-
cations, &c.

As he loved cursing,
so let it come unto him.

As hee cloathed him-
selfe with cursing like as
with a garment: so let it
come into his bowels
like water, and like oyle
into his bones. *Psal. 109.*

18.19.

3. In

Of the Sacrament. 165

3. *In deed.*

This is, either of
Omission, or
Commission.

Both are pointed at
in that sentence of the
Apostle :

The good which I
would doe, I doe not :

But the evill which I
would not doe, that I
doe. *Rom. 7. 19.*

Thus you have the
thing to be examined.

Now the rule of this
examination must be the
Law of God.

For by the *law* is the

H 3

know-

166 Of the Sacrament. Of

knowledge of *sin*. *Rom.* 3.20. Co

I had not knowne *sin* wa
but by the *Law*. *Rom.* 7.7. for

Hence it is that our
Church (which hath di-
posed all things wisely,
and sweetly in the Li-
turgie) hath appointed
the commandements to
be read before the ad-
ministration of this Sa-
cramēt, that men might
see their sins in the glasse
of Gods *Law*. ov
w
17

The second thing re-
quired of a worthy re-
ceiver is *Repentance and*
Con-

nt. Of the Sacrament. 167

m. Contrition.

in The Paschall Lambe
7. was to be eaten with
r sower hearbs.

And Christ our Passe-
over must bee received
with a *broken* and a *con-
trite* spirit.

With a *bitter* soule.

With a *weeping* eye.

This bread must be ea-
ten with the sweat of
our browes. *i.e.* our tears.

And I may say of the
wine in this Sacramēt, as
the mother of *Solomon*
said to him: *Prov. 31. 6.*

Give this wine unto

H 4 such

1680 of the Sacrament.

such as bee of heavie hearts. And though in the sense of our owne unworthinesse we may crie out with *Paul*, who is fit for these things?

Yet we may comfort our selves with that of the *Psalmist*;

A broken and a contrite heart O God thou wilt not despise. *Pf. 51.*

The third thing required of a Communicant, is Faith.

He must beleeve, that Jesus Christ is the Messias, and Saviour of the world. He

nt. *Of the Sacrament.* 169

He must *beleeve*, that he was crucified, and shed his blood.

He must *beleeve*, that the merits of his Crosse and Passion are able to save sinners.

He must *beleeve*, that these merits are conuained to *him* in this Sacrament being *rightly administered*, and *duely received*: For what was bequeathed in the *Testament* is dispensed in the Sacraments.

This *faith* is the wedding garment: hee that intruded

170 Of the Sacrament.

intruded to the feast without it, was bound hand & foot, & cast into utter darknesse. *Mat. 22.*

Fourthly, there is required a steadfast purpose and sealed resolution against sin for the time to come.

The Church in the administration of this Sacrament calls such only, as intend to lead a new life, to follow the commandements of God, to walke from thenceforth in his holy wayes.

The Paschall Lambe was to be eaten by such
only

Of the Sacrament. 175

Eat, O friend, drinke,
yea drinke abundantly,
O beloved, *Cant. 5.1.*

*A short Prayer before wee
receive the Sacrament.*

O Most gracious, and
merciful Lord God,
thou hast called all those
that are weary and hea-
vy laden with the bur-
then of their sinnes to
come unto thee, & hast
promised that thou wilt
ease, and refresh them;
thou hast invited all
those that hunger, and
thirst after thy king-
dome,

176 *A prayer before*
dome, and the righte-
ousnesse thereof, to
come to thy table, to
taste of thy Supper, and
hast promised that thou
wilt satisfie them.

In affiance therefore
of these promises I
come to thee blessed
Lord Jesus, beseeching
thee to ease me, to re-
fresh me, to satisfie me
with thy mercy, for my
soule hungers, & thirsts
after thee, & thy salvatiō

I confesse & acknow-
ledge that my daily sins
have made mee unwor-
thy

the Sacrament. 177

thy of my daily bread;
much more of this Man-
na, this bread of life,
which came down from
heaven.

I confesse also that I
am not prepared accor-
ding to the preparation
of thy Sāctuary; yet for
asmuch as I have this
day set my heart to seek
thee, thou O good God
be mercifull unto me.

And though I cannot
bring with me a cleane
heart (for who cā say his
heart is cleane?) yet be-
hold O Lord I bring
with

178 *A prayer before*
with me a contrite heart
and a broken spirit, de-
spise not O God this sa-
crifice. As for the sinnes
that I have committed
against thee, bind them
up into one bundle and
cast them into the bot-
tomlesse sea of thy mer-
cy, bury them in the
wounds and wash them
away in the blood of
that immaculate Lamb
Christ Jesus, and for the
time to come so sprin-
kle my conscience with
the same blood, that be-
ing cleansed from dead
works

the Sacrament. 179

works I may serve thee
the living God in right-
teousnes & true holines
all the dayes of my life.
That so this blessed Sa-
crament may be a means
to quiet mycōscience, to
increase my faith, to in-
flame my charity, to a-
mēd my life, to save my
soul, & to assure me that
I am in the number of
those blessed ones, who
shal eat at thy table, and
be called to the mariage
supper of the Lambe.

Grant this O Lord for
Jesus Christ his sake,
in

180 A Prayer &c.

in whose name & words
I conclude these my im-
perfect prayers, saying
as hee himselfe hath
taught me,

Our Father, &c.

At

*At the receiving of this
Sacrament.*

IN the receiving of
the Lords supper ma-
ny particulars would ra-
ther distract us; than di-
rect us; these few I sup-
pose most considerable.

First, let thine eyes be
upon the *actions* of the
Minister, observe the
breaking of the *bread*, &
the *powring* out of the
wine.

The

182 Of the Sacrament.

The breaking of the bread will minde thee how the body of Christ was bruised, & broken.

The pouring out of the wine will reméber thee of the shedding of his blood It was shed for thee:

Whē he was circūcised.

When he was scourged.

When hee sweat in the garden:

When he was crowned with thornes:

But especially, to which this Sacrament hath immediate relatiō,

When he was nailed to the crosse, When

t. *Of the Sacrament. 183*

e *Whē his side was pierced.*

e The blood of Christ
t cleanseth us from al sins

. *1 Iohn 1.7.*

e It speaketh better
e things than the blood of
! *Abel. Heb. 12.24.*

It is precious blood.

! *1 Pet. 1.19.*

And all this, because
it is the blood of God.

Acts 20.28.

Secondly, *discerne* the
Lords body. *1 Cor. 11.29*

We must consider the
consecrated bread, not as
the bread of the Lord,
but as that bread *which*
is the Lord. Not

184 *Of the Sacrament.*

Not as our common,
ordinary, & daily bread,
but as the *body of Christ*
Sacramentally.

We must consider the
wine, not as the blood of
the *grape*, but as the *blood*
of Christ in a true, yet
Sacramentall manner.

Christ is truly present
in the Sacrament; it is
the eating of his flesh,
and the drinking of his
blood. *Iohn 6.56.*

Not naturally, & cor-
porally.

This is an hard saying
who can heare it? *Iohn*
6.60. The

Of the Sacrament. 185

The flesh profiteth nothing, the words that I speake unto you, they are Spirit, and life, *Iohn* 6. 63.

Thirdly; receive it kneeling.

This gesture is most suitable.

It signifies an humble and gratefull acknowledgement of those benefits we receive in this Sacrament.

Againe, the Minister when he gives, and wee when we receive, joyne together in a short, but sweet

186 Of the Sacrament.

sweet prayer.

*The body of our Lord
Jesus Christ which was gi-
ven for thee, &c.*

*The blood of our Lord
Jesus Christ which was
shed for thee, &c.*

No gesture so futable
for prayer as kneeling.

*Againe, it is appointed
and ordered by the Church.*

Let all things be done
decently; and in order.

1. Cor. 14. 40.

¶ Though I bee absent
from you in the flesh,
yet am I present with
you in the spirit, joy-
ing

Of the Sacrament 187

ing, & beholding your
order. *Colos. 2. 5.*

*After the receiving of this
Sacrament.*

WHen thou hast
been partaker of
the Lords Supper:

First of all *give thanks.*

It is a duty which we
owe for our ordinary
suppers.

It was called the Eu-
charist, from this duty
of *thanksgiving.*

I 2

It

188 *Of the Sacrament.*

It is the cup of blessing.

God blesses us; & we must blesse God.

God gives us the cup of salvation, and wee must take the cup of thanksgiving.

The disciples when they had received it, sang an hymne.

And an hymne is a song of praise and blessing. *Mat. 26. 30.*

Expresse thy thankfulness, in Psalmes, and hymnes, and spirituall songs, publiquely in the congregation, privately
in

t. **Of the Sacrament. 189**

g. in thine owne familie.

e Psalmes fit for this, are
Psal. 8. Psal. 23. Psal. 66.
Psal. 103. &c.

of Secondly, as there
must bee *thanksgiving* to
God; so there must bee
almsgiving to the poor.

a It was a custome in the
Primitive Church, and
is still continued in ma-
ny places, to have gathe-
rings, & collections for
the poor at the admini-
stratiō of this sacrament

David's servants told
Nabal that they came to

I 3 him

190 Of the Sacrament.

him in a good day, for it was a day of feasting. i. *Sam.* 25.8.

This is a day of *feasting to thee*, Let it not bee a day of *fasting* to thy poore brethren.

God hath fed thee with *the bread of life*, and canst thou deny the crums of bread that fall from thy table?

He hath refreshed thee with *the blood of his Son*, with the *wine of his Sanctuary*, & canst thou deny the drink of thy but-tery, or a cup of cold water? Give

Of the Sacrament. 191

Give chearefully.

God loves a chearfull
giver. 2 Cor. 9.7.

Give liberally.

Consider how great a
gift God hath this day
bestowed upon thee :

His Sonne.

His begotten Sonne.

His onely begotten Son.

His beloved Sonne.

His deare Sonne. Colos.

1. 13.

Thirdly, take heed
thou relapse not into thy
old sinnes.

I have washed my feet

I 4

how

192 Of the Sacrament.

how shall I defile them?

Eant. 5. 3.

If after we have escaped the pollutiōs of the world, through the knowledge of the Lord and Saviour Jesus Christ we be againe intangled therein and overcome.

If with the dogge we turne to our owne vomit againe: or with the sow that was washed to our wallowing in the mire.

The latter end will be worse with us than the beginning. *2. Pet. 2. 20.*
22. Of

Of the Sacrament. 193

Of how much forer punishment, suppose ye; shall he be thought worthy, who hath trode under foot the son of God and hath counted the blood of the Covenant wherewith hee was sanctified, an unholy thing, and hath done despite unto the spirit of grace; *Heb. 10. 29.*

When the uncleane spirit is gone out of a man, he saith, I will returne into my house frō whence I came out, and whē he is come he find-

194 *Of the Sacrament.*

eth it emptie, swept, & garnished. Then goeth he, & taketh with him seven other spirits more wicked then himselfe, & they enter in, and dwell there. And the last estate of that man is worse then the first.

Mat. 12. 43, 44, 45.

Of the Sacrament. 195

A short prayer after the receiving of this Sacrament.

O Most gracious God from whose bountie every good, and perfect gift is derived, I, and all that is within me, praise and magnifie thy holy name for al the mercies, and favours which from time to time thou hast bestowed upon me.

Especially I thanke thee for thy Son Jesus Christ

196 *Of the Sacrament.*

Christ the fountaine, & foundation of all blessings; that thou hast sent him into the world to take our nature upon him, and to die for us; & that thou hast fed me who am unworthy of the least of thy favours, with the precious merits of his death, and passion. Blessed Lord God, thou hast beene pleased this day to set thy seale to the pardon, & forgiveness of all my sins, oh let me not teare it off againe by unthankfulness, or

Of the Sacrament. 197

or relapsing into my old
sins, from which thou
hast purged me, lest my
last end bee worse than
my beginning. But whē
hereafter I shal be temp-
ted by the devil, allured
by the world, or provo-
ked by mine own flesh,
lay before mine eyes by
thy remembring spirit
how deare the expiatiō
of my sins cost my Lord
& Saviour Christ Jesus
even the effusion of his
most precious, and sa-
cred blood; that in the
contemplation of his
death

198 *Of the Sacrament.*

death, and application
of his most bitter passiō
I may dy daily unto sin,
and so shew the Lords
death till he come. That
when he shal come, and
bring his reward with
him, I may receive that
crowne of righteousness
which he hath purchasd
& prepared for all those
that love, and expect the
day of his appearing,
with the precious price
of his incorruptible
blood.

And whereas I have
this day renewed my
covenant

Of the Sacrament. 199

covenant with thee my
God in vowes, and pur-
poses of better obedi-
ence, assist mee by thy
grace, and strengthen
me by thy power that I
may pay the vows which
I have made unto thee,
& that by vertue of this
heavenly nourishment
I may grow up in grace,
and godlines, till at last
I come to bee a perfect
man in Christ Jesus; in
whose most blessed
name and words, I con-
clude these my imper-
fect prayers, saying as
hee

200 Of the Sacrament:
he himselfe hath taught
mee.

O our Father, &c.

Rachell
Tennovell
her Booo

Sect. 1.



SECTION. I.

Meditation of Death.

THe life of a Christian is or should bee a continuall meditation of death.

The flight of a Bird is directed by her train, the course of

202 *Of Death.*

of a ship is steered
by the helme, so is
the life of a man or-
dered by the serious
apprehension of his
last end.

The first man was
called *Adam* which
signifies a piece of
red earth.

He was clothed in
the skins of dead
beasts.

He was adjudged
to

to the earth, to digge,
& delve in it. God
would have his
name, his garments,
his imployment con-
tinuall remēbrancers
of his grave, and mo-
nitours of his mor-
tality.

It is reported by
the ancient Fathers,
that the people of
God used the 90.
Psalme in forme of
a daily prayer. In

204 Of Death.

In which Psalm
there is a long ac-
knowledgement of
the shortnesse of our
lives : and this petiti-
on to God:

So teach us to nū-
ber our dayes ; that
we may apply our
hearts to wisdom.

Ver. 12.

Oh that they were
wise that they un-
derstood this, that
they

they would consider
their latter end. *Deut.*

32.29.

Whatsoever thou
takest in hand, remē-
ber the end, & thou
shalt never doe a-
misse. *Eccles. 7.36.*

C A P. I.

*That the meditation of
death is profitable a-
gainst Pride.*

N*E*buchadneZars I-
mage had a head of
gold,

206 *Of Death.*

gold, breast and armes
of silver, belly and
thighes of brasse, but
feet of clay.

Whatsoever thy
wealth, wisdom, birth
beauty, state or strength
be, thy foundation is in
the dust. *Iob. 4. 19.*

There is a great dif-
ference betwixt a Ce-
dar and a shrub; a vine
and a bramble so long
as both grow : but cut
them downe, and burne
them, & there wil be no
difference in their ashes:

Cheffe-men are di-
stingui-

stinguished upon the board whilst the game is playing, but being done they are tumbled into the bagge without order.

In this life some are
set upon the throne : o-
thers are grinding at the
mill.

Some are cloathed
in purple, and fare deli-
ciously every day : o-
thers lie at the gates, &
have not so much as the
crummes of their Ta-
bles.

But in the grave rich
and

and poore meete together, and the ulcers of *Lazarus* will make as good dust as the paint of *Iezebel*.

Saul being anointed King over Israel was appointed to goe to *Rachels* sepulchre: that the sight of a sepulchre might allay the haughtinesse of his new honour. *1. Sam. 10. 2.*

Kings must pile up their crownes at the gates of the grave, and lay down their scepters at the feet of death.

The

The daughters of Jerusalem which are haughty, walking with stretched-forth necks, and wanton eyes, mincing as they goe, and making a tinkling with their feet, must drop into the grave, where instead of sweet smells there shall be stinke: and instead of well set haire baldnesse. *Esay 3. 16. 24.*

They that glory in their Ancestours, in the noblenes of their birth, and blood, must make their bed in the darke,

K

and

316 Of Death.

and acknowledge corruption for their father: and the worme for their mother and sister.

Joh. 17. 14.

I have said yee are gods, and all of you are children of the most high: but yee shall dye like men. *Psal. 82. 6, 7.*

Why then art thou proud O Dust and Ashes!

CAP.



CAP. II.

*It is profitable against Co-
vetousnesse.*

THe rich man in the
Gospell when hee
had built his barnes, and
inneed his harvest was
called away and carries
nothing with him of all
the store hee had provi-
ded. *Luke 12.*

The spider spins out
K 2 her

her owne bowels to
make a Cobweb, and
presently a maid comes
with a broome, and
sweepes it downe.

Horses at night are
unladen of their bur-
thens, and turned into
a dirty stable with a
galled backe : So are
rich men into the grave
and for the most part
with a galled consci-
ence.

A mill weares it selfe
with grinding, and
though it turne about
continually, yet it re-
moves

to
d
es
d
udge, nor wisdom in
the grave, whither thou
goest. *Eccles. 9. 10.*

Wee are but tenants
at will, and wee know
not how soon our great
Land lord may dis-
charge us.

Doe therefore as the
wise steward, before
thou beest turned out
of this house, make sure
of another. *Luke 16. 4.*

CAP.

230 Of Death.



CAP. III.
The place uncertaine.

DEath surprised Abel
when hee was wal-
king in the field. Gen.
4.8.

Eli when hee was sit-
ting at his doore. 1. Sam.
4.18.

Jobs children at a feast
Job 1.19.

Eglon in his summer
parlour

Of Death. 231

parlour. *Iudges* 3.20.

Zacharias betwixt the
Temple, and the Altar.

Mat. 23.35.

Senacherib in the house
of *Nisrock* his God. *Esa*

37.38.

Ishboseth whilest hee
slept in his bedchamber

2.Sam. 4.7.

The Philistines whi-
lest they were sporting
in the Theatre. *Iudges*
16.30.

Herod whilest he sate
upon his throne. *Acts*
12.23.

Expect that there-
fore

232 *Of Death.*

fore in every place
which in every place ex-
pects thee.

And let not the place
of thy death trouble
thee, for the earth is the
Lords and the fulnesse
thereof,

C A P



CAP. IV.

The manner uncertaine.

There is a naturall death when a man dyes as a lamp goes out because there is no more oyle to feed it: And there is a violent death when the soule is thrust out of doores, & the lampe of life not burnt, but blowne out.

L There

234 Of Death.

There is a timely death when a man comes to his grave in his full age, as a flocke of corne commeth in, in his season. *Iob 5.26.*

And there is an untimely death, when a man is cropt as an eare of corne before it bee white unto the harvest.

There is a lingring death when the soule is besieged with sicknesse, and as it were starved and tyred out of her habitation.

And there is a suddain death

Of Death. 235

death, which strikes without giving warning.

There is a quiet death, a departing in peace, when the soule doth as it were steale out of the body unperceived.

And there is a death, accompanied with raving, madnesse, and distemperature. Now who knowes which of these deaths are appointed for him?

Iosiah dyes by the hurt of an arrow. 2 *Chro.* 35. 23.

236 Of Death.

A Prophet of God by
the teeth of a Lyon.

1.Kings 13.24.

Abimelech by the fall
of a stone. Iudges 9.53.

Iezebel is eaten up of
dogges. 2.Kings 9.36.

Two Captaines with
their fifties are consu-
med by fire from heavē.

2.Kings 1.14.

There are ten thou-
sand diseases in the
world, and no man in
his health knows which
shall make an end of
him. For unto God the
Lord belong the issues
of death. Pſal. 68.20.



SECTION. III.

NOW because
 Death is the
 King of ter-
 rours, and of all ter-
 rible things the
 most terrible, so
 that the very
 thought, and re-
 membrance of it
 L 3 is

238 Of Death:

is as bitter to flesh
and blood, as the
waters of *Marah*,
I thought good to
cast in these Medi-
tations to sweeten it.

CAP.



CAP. I.

Death is a sleepe.

Sleep is nothing else
but a shorr death, and
death what is it but a
long sleepe?

Hence antiquitie
made these two, bre-
thren.

Lazarus our friend
sleepeth. *Iohn* II. II.

And when *Stephens*
L 4 had

240 *Of Death.*

had said thus, hee fell asleepe, *Acts 7.60.*

Brethren, I would not have you ignorant concerning them that are asleepe. *1. Thes. 4.13.*

The places appointed for buriall were called Coemiteries, that is, sleeping places.

Now the sleepe of a labouring man is sweet. *Eccles. 5.12.*

Lord, if he sleepe hee shall doe well. *Iohn 11.12.*

Hence also is it that our graves are called our beds. They

Of Death. 241

They shall rest in their beds, every one walking in his uprightnesse. *Esay* 57.2.

Iobs bed was full of tossings too and fro. *Iob*. 7.4.

Dauids bed was watered with teares. *Psal*. 6.6.

Nebuchadnezzars bed affrighted him with troublesome thoughts, fearefull dreames, and strange visions. *Dan*. 4.5.

But this bed in the Hebrew tongue is called *Dumah*, because it

L 5 is

242 Of Death.

is a place of rest, and silence.

I will lay mee downe
in peace & take my rest.
Psal. 4. 8.

CAP.



C A P. I I.

Death hath no sting.

DOgges that have no teeth may barke at us, but they cannot bite us.

Serpents that have no stings, may hisse at us, but cannot hurt us.

Bees, they say, when they have lost their stings, become droanes ever after.

Death

244 *Cf Death.*

Death lost her sting
in the side of our Savi-
our, and though it still
leape upon us, wee may
shake it off as *Paul* did
the viper without hurt.

Behold, I give you
power to tread on Ser-
pents, and Scorpions,
and over all the power
of the enemy, and no-
thing shall by any
meanes hurt you. *Luke*
10.19.

Death is swallowed
up in victory, O death
where is thy sting?

Thankes be unto God
who

Of Death. 245

who hath given us victory through Jesus Christ our Lord. 1. Cor. 15.55.56.

C A P. I I I.

Death is good for us.

WE E may say of death as *David* did of *Abimeaz*; Hee is a good man and bringeth good tidings. 2. Sam. 18.27.

First

246 Of Death:

First, the death of the body frees us from the body of death, the Law of the members, the prick in the flesh, the reliques of corruption.

The good which I would doe, I cannot do: and the evill which I would not doe, that doe I. *Rom. 7. 19.*

I see a law in my members warring against the law of my minde. *Rom. 7. 23.*

This makes everie child of God cry out, O wretched man that I am

Of Death. 247

am, who shall deliver mee?

Why, Death doth it, for hee that is dead is freed from sinne. *Rom. 6. 7.*

Secondly, it frees us from the miseries & incumbrances of this life.

So many are the miseries and calamities of this life, that were it not for the hope of heaven, it would not bee much better than hell.

Crosses come as thick upon us, as *Iobs* messengers.

The

248 Of Death.

The life of a man is a winters day, very short, and very cloudie.

Few and evill have the dayes of my life beene, *Gen. 47.9.*

Man that is borne of a woman is of few daies and full of trouble; few are our dayes, but many our troubles. *Iob. 14.1.*

The day of death is the yeare of *lubile*, and frees us of all these evils.

There the wicked cease from troubling: and

Of Death. 249

and there the weary be
at rest.

There the prisoners
rest together, and heare
not the voyce of the op-
pressour.

The small and great
are there: & the servant
is free from his master.
Iob 3.17, 18, 19.

Hence the heathen
said, it was the best
thing not to be borne at
all, and the next to that
was to die quickly.

It was the custome of
many nations, to weepe
at the birth of their
friends

250 Of Death.

friends, and to reioyce at their burials; and not unwisely, sayes *Ambr. in orat. de fide resurr.*

Lastly, Death like the Angel plucks us out of *Sodome*, and conducts us to *Zoar*, a City of refuge and safety.

It translates us out of a prison, to a Palace; from a vale of misery, to a Kingdome of glory; from Leeks and Onions, to Rivers of Milke and Honey.

From the Tents of *Kedar*, and Tabernacles of the

ce the wicked, to mount Si-
or on, the city of the living
r. God, the heavenly Jeru-
e salē, to an innumerable
f company of Angels, to
s the generall Assembly,
and Church of the first
borne, which are enrol-
led in heaven, to God
the Judge of all, to the
spirits of just men made
perfect, and to Jesus the
Mediator of the new
Testamēt. *Heb.* 12. 22, 23.

Death is like the cō-
mon gate of a city, tho-
rough which the Male-
factor passes to executi-
on,

252 Of Death.

on, but the honest Citizen to his recreation.

We know that if the earthly house of this tabernacle bee dissolved, wee have a building of God, an house not made with hands, eternall in the heavens. 2. Cor. 5. 1.

Where God shall wipe away all teares from our eyes: and there shall be no more death, nor sorrow, nor crying, neither shall there be any more pain. Rev. 21. 4.

These things considered, we may with Sa-

lomon

Of Death. 253

i. *Solomon* praise the dead,
that are already dead,
e more thē the living that
- are yet alive. *Eccles. 4. 2.*

, And say with *S. Paul*,
f To mee to live is
e Christ, and to die is
n gaine. *Phil. 1. 21.*

C A P. IV.

*There shall be a resurre-
ction.*

IT troubles us not to
see the Sun set, be-
cause wee know it will
rise againe the next
morning. God restored
to *Iob* every thing dou-
ble

254 Of Death.

ble but his childrē: they were not *amissi*, but *præmissi*: not lost but laid up, and then shall bee a day of restitution.

Though after my skin, wormes destroy this body, yet in my flesh shall I see God: whom I shall see for my selfe, and mine eies shall behold, & not another, though my reines bee consumed in me. *Iob* 19. 26, 27.

Thy dead men shall live, together with my dead body shall they arise:

Of Death. 255

arise: awake and sing ye
that dwell in the dust;
for thy dew is as the
dew of herbes, and the
Earth shall cast out her
dead. *Esay* 26.19.

Nay, the body shall
not onely arise, but it
fares with the body as
with old houses, which
being pull'd down, new
ones are erected in their
roomes better and more
stately than the former.

It is sowne in corrup-
tion, it is raised in in-
corruption.

It is sowne in disho-
nour,

256 *Of Death.*

nour, it is raised in glory.

It is sowne in weaknesse, it is raised in power.

It is sowne a naturall body, it is raised a spiritual body. 1. Co. 15. 42, 43

Thus death like a rare Alchymist, dissolves the base metall of our bodies, and converts it into a purer substance.

The Body when it rots in the grave, is as linnen worne to ragges, and cast upon the dung-hill : but at the resurrection

Of Death. 257

tion it is like those
Rags gathered up, and
made into paper, which
many times becomes
guilt, and capable of no-
ble & divine impressōs,

The fire burnt the
bands of the three chil-
dren, but singed not so
much as a haire of their
heads. *Dan. 3. 27.*

Death looses us from
the bands of our finnes,
but shall not cozen us
of a nayle of the hand
or an hayre of the head,
for all our haires are
numbred.

M

CAP.

CAP. V.

The goodnesse of God.

SAint *Ambrose* being asked by his friends whether hee was not afraid to dye, answered he was not, because hee had a good Lord; What time I am affraid, I will trust in thee. *Psal. 56.3.*

Though I walke through the valley of the shadow of death, I will

Of Death. 259

will feare no evill, for
thou art with mee. *Psal.*
23.4.

Into thy hands I com-
mit my spirit, for thou
hast redeemed it, O Lord
God of truth. *Psal.* 31.5.

He that hath created
our soules after his own
image, and redeemed
them with his owne
blood, will not refuse
them when they are
commended, and given
up unto him. When Ste-
phen was giving up the
ghost, hee saw the hea-
vens opened, and the

260 Of Death.

Sonne of man standing
at the right hand of
God. *Acts* 7.56.

Christ who sits at the
right hand of God, was
then said to stand, to
shew how ready he is to
receive the soules of his
servants.

These considerations
being applyed, and
wrought well upon our
hearts, will make us crie
out with *David*; Oh
when shall I come and
appeare before him!
Psa. 42.2.

Oh that I had wings
like

Of Death. 261

like a dove, that I might
flie hence and be at rest.

Psal. 55. 6.

Woe is me that I so-
journe in *Mesech*, that I
dwell in the Tents of
Kedar. *Pf. 120. 5.*

With old *Simeon*,
Lord now lettest thou
thy servant depart in
peace according to thy
word. *Luk. 2. 29.*

With *Paul*, I desire to
be dissolved, and to bee
with Christ. *Phil. 1. 23.*

With Saint *Iohn*,
Come Lord Jesus, come
quickly, *Rev. 22. 20.*



SECTION. IV.

EVERY man desires
with *Balaam*, that
he may dye the death
of the righteous, and
that his last end may
be like his : & I can-
not blame them. For
to dye well is a point
of the greatest conse-
quence in the world,
because

because eternity depends upō it. And as the tree falls so it must lye, whether it be to the North of Gods judgement, or to the South of his mercy. *Eccles. 11.3.*

Now this work of dying well, cānot be done *ex tempore*, I have therefore in the last place contracted the art of dying well

M 4

into

264 Of Death.
into a few precepts.

C A P. I.
Live well.

TO live well is to
feare God, and to
keepe his commande-
ments. *Eccles. 12. 13.*

To love God, and our
neighbour. *Matt. 22. 37.*

To deny all ungodli-
nesse, and worldly lusts,
& to live soberly, righ-
teously, & godly, in this
present world. *Tit. 2. 12.*

To

Of Death. 265

To doe justly, to love
mercy, and to walke
humbly with our God.

Micah 6.8.

To repent of our sins,
to beleeve in Christ, to
keep his commande-
ments. Who so doth
these things shall never
fall. *Psal. 15. 5.*

A faire day may have
a foule evening: but a
good life cannot have a
bad death.

Such as the premisses
are, such will be the con-
clusion.

It is said of Moses,
M 5 that

266 Of Death.

that he dyed according
to the word of the L^r
or at the mouth of the
Lord, for the *Hebrew*
will beare this reading:
and the *Caldee* paraphra-
ses it, He died at a kisse
of the Lords mouth:
God kisses the righte-
ous in their deaths, and
as it were sucks in those
soules which he breath-
ed into them. *Deut. 34. 5.*

Old *Hilarion* when he
lay a dying bespake his
soule in this maner, Get
thee out of mee O my
soule, get thee out of
me:

Of Death. 267

me : why fearest thou
that hast served God al-
most this seaventy
yeares. *Ierome in vita
Hilarionis.*

Mark the perfect man,
and behold the upright,
for the end of that man
is peace, *Psal. 37. 37.*

Pretious in the sight of
the Lord, is the death of
his Saints. *Psal. 116. 15.*

Blessed are they that
die in the Lord, for they
rest from their labours,
and their works follow
them. *Rev. 14. 13.*

CAP. II.

Particular directions.

IN the time of thy sickness, with *Ezechiah* cal thy selfe to an account for all thy sins, mourne for them, in the bitterness of thy soule confesse them to God, and aske forgivenesse.

2. Send for thy Minister. To whom if need be, make a speciall confession, and take along with thee the benefit of his absolution; Whose
foever

Of Death. 269

soever sinnes yee remit,
they are remitted unto
them: & whose soever
sinnes ye retaine, they
are retained. *Iob. 20. 23.*

If I forgave any thing,
to whom I forgave it, I
forgave it in the person
of Christ. *2 Cor. 2. 10.*

Secondly, let thy Mi-
nister pray over thee.
Is any sick among you,
let him call for the El-
ders of the Church, and
let them pray over him.

If he hath committed
sinnes, they shall be for-
given him. *Iam. 5. 14. 15.*

Third-

270 Of Death:

Thirdly, let him give thee the Sacrament of the Lords Supper.

This is the best *viaticum*; and provision for so long a journey.

I may say to thee as the Angell to *Elish*, arise & eat, for the journey is too great for thee

And if with *Elish*, thou dost eat and drink, thou maist travell in the strength of this meat to *Horeb* the mount of God. *1 Kings* 19. 7, 8.

This is the bread that came downe from Heaven,

Of Death. 271

ven, that a man may eat thereof and not dye.

Who so eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day. *Iohn 6.*

51.54.

v. Euseb. hist. l. 5. c. 45.

3 Set thine house in order. *2 Kings 20.1.*

This will not make thee dye more quickly, but more quietly.

4. Remember the poore.

When a man hath been kindly entertained at a friends house it is good man.

272 Of Death.

manners to give the servants something when we goe away.

Blessed is he that considereth the poore, the Lord will deliver him in the time of trouble.

The Lord will strengthen him upon the bed of languishing: and will make all his bed in his sicknesse. *Psa. 41. 1, 3.*

5. If thou beest a father or mother of children, call them before thee, and blesse them.

So

So did *Iacob* when he departed. *Gen. 49. 1.*

6. Make restitution (if thou beest able) to such as thou hast wronged, and defrauded.

Without restitution there is no remission.

Enquire with *Samuel*, whose ox thou hast taken, or whose ass thou hast taken, whom thou hast defrauded, whom thou hast oppressed, or of whose hand thou hast received a bribe, and restore it.

Send

274 Of Death.

Send for them who have offended thee, and forgive them : and for those whom thou hast offended, and aske forgivenessse,

Lastly, resigne, & give over thy selfe to God.

Behold, here I am, let the Lord doe to me, as seemeth good to him.
2 Sam. 15.26.

Not my wil, but thine be don. And if thus thou beest prepared at the day of death, oh well is thee, and happy shalt thou be. *Psal. 128.2.*

Blessed

Of Death. 275

Blessed is that servant
whom his Lord when
he cometh shall finde
thus doing, thus dying.

Mat. 24. 46.

276 A Prayer for



*A short Prayer for a happy
departure.*

O Most glorious Lord,
the GOD of the
spirits of all flesh, in
whose hands are the
times of all men, & the
keyes of the Grave, I
most meekely beseech
thee of thy goodnesse;
to pardon and forgive
me all my sinnes, and to
make me ever mindfull
of my mortalitie.

Lay

a happy departure. 277

Lay often before mine
eyes by thy remembring
spirit, that the dayes of
my pilgrimage are but
few & evill; that I have
here no abiding & con-
tinuing City; that all
flesh, & the goodlineffe
thereof is but a flower
that fadeth, & a shadow
that vanisheth away;
that so numbring my
dayes, I may apply my
heart to wisdom, and
with the wise Virgins
provide Oyle in my
Lampe, and make my
calling, & election sure,
before

278 *A preparation for*
before I goe hence, and
be no more scene. And
when it shall please thee
to cast me upon the bed
of sicknes, and to com-
passe me about with the
sorrowes of the grave, I
beseech thee for thy
names sake, for thy mer-
cies sake, for thy Son
Jesus Christ his sake,
not to be farre from me
in that needfull time of
trouble, when I shall
finde heavinesse in my
flesh, and there be none
to deliver me.

But draw neare unto
my

a happy departure. 279

my soule, and be about
my bed to pardon my
sinnes, to pacifie my
cōscience, to strengthen
my faith, to mitigate
my paines, and to re-
ceive my soule, when it
shall be commended
unto thee.

Receive it O God the
Father, for thou hast
created it. Receive it O
God the Sonne, for
thou hast redeemed it.
Receive it O God the
Holy Ghost, for thou
hast sanctified it. Re-
ceive it ô holy, blessed,
and

280 A Prayer &c.

and glorious Trinity
that being translated
out of this vale of mis-
ery, it may raigñ with
thee, one ever-living, &
immortall God, in the
Kingdome of Glory,
world without end.

Amen.

SEC.



SECTION. I.

Of the day of Iudgement.

CHristian Reader, let thy
 Meditations
 now passe, as thou
 thy selfe must, from
 the day of death, to
 the day of judg-
 ment. For it is ap-
 N poin.

282 *Of the day*
pointed for all men
once to die, and after
that to come to judg-
ment. *Heb. 9. 27.*

C A P. I.

*There shall be a day of
Judgement.*

IT is an Article of
our faith, that Christ
who now sits at the
right hand of his Fa-
ther, shall come from
thence to judge the
quick

of Iudgement. 283

quick and the dead.

Enoch the seaventh from *Adam* prophesied of it, saying, Behold, the Lord commeth with tenne thousand of his Saints:

To execute Iudgement upon all, and to convince all that are ungodly of all their ungodly deeds which they have committed, and of all their hard speeches which ungedly sinners have spoken against him
Iude 14.15.

God shall bring every

N 2

work

284 *Of the day*

worke into judgement,
with every secret thing,
whether it be good, or
whether it be evill. *Ecc-*
cles. 12. 14.

I saw the dead, small
and great, stand before
God.

The sea gave up the
dead which were in it:
and death & hell delive-
red up the dead which
were in them: and they
were judged every man
according to his works.
Rev. 20. 13.

It is very observable,
that all other Articles
of

of Iudgement. 285

of the Creed have been
opposed by Heretiques
either in whole, or in
part; but no Heretique
denyed a day of judge-
ment. *Vide Danaum in*
his Cat. of heresies against
the Creed.

In this world, *Salomon*
sayes, no man can know
love or hatred by all
that is before them. For
all things come alike to
all: there is one event to
the righteous & to the
wicked, to the good and
to the cleane, and to the
uncleane: to him that

N 3 sacri-

286 *Of the day*

sacrificeth, and to him
that sacrificeth not: as is
the good, so is the sin-
ner: and hee that swear-
eth, as he that feareth an
oath. *Eccles. 9. 1, 2.*

Now shall not the
judge of all the world
doe right? *Gen. 18. 25.*

There must be a day
wherein the wicked
shall be punished: & the
vertuous rewarded.

A day wherein God
will put a difference
betwixt an Israëlite, and
an Egyptian: betwixt a
sheepe and a goat: be-
twixt

of Iudgement. 287

imtwixt wheat and tares
s is There shall be a day
n. when I wil make up my
r. Jewels, and I will spare
an them as a man spareth
his own son that serveth
ne him.

ld Then shall ye return,
and discerne betweene
y the righteous and the
d wicked, betweene him
e that serveth God, and
him that serveth him
d not. *Mal. 3. 17. 18.*

e I confesse the wicked
l are sometimes punish-
ed in this world, to as-
sure us there is a God:

288 *Of the day*

yet it is but sometimes
to assure us there is a
day of judgement.

Verily there is a re-
ward for the righteous:
verily there is a God
that judgeth the earth.
Psal. 58. 11.

C A P. II.

An objection answered.

IT is certaine that the
soule so soone as it is
separated from the bo-
dy is presented to God,
and receives an irrevocable

of Iudgement. 289

able doome, either of
woe, or weale.

The rich man died and
presently was in hell in
torments, the begger
died and was immedi-
ately carried by Angels
into *Abrahams* bosome.
Luk. 16. 22, 23.

So that I may be de-
manded, What need is
there of a generall day
of iudgement, seeing e-
very man is judged at
the day of his death?

Ans. I.

Every man consists
N 5 of

290 *Of the day*

of a Soule, and Bodie.

The *Soule* is judged at the day of death, the *Body* also at the day of judgement.

For as these Two do either sinne together, or serve God together; so they shall either burn together, or raaign together.

Every man must receive the things done in his *Body*, according to that he hath done, whether it be good or bad.

2 Cor. 5. 10.

Yet because the *Soule*
may

of Iudgement. 291

may, & often doth sin,
or serve God without
the *Body*, it may in the
state of separation bee
either punished or re-
warded, though the *Bo-
dy* rest in the grave.

Answ. 2.

There must be a ge-
nerall Iudgement, for
the manifestation of
Gods Justice.

God disposes of eve-
ry man at the day of his
death, and that accor-
ding to the rule of Ju-
stice: yet that which he
did

292 *Of the day*

did in secret, he will doe
in the view of the whole
world; that so the gene-
rall assembly of men &
Angels, may give this te-
stimony and applause of
his just proceedings.

*Righteous art thou, O
Lord, and righteous are
thy judgements. Psal. 119.
137.*

Ans. 3.

There must be a Judg-
ment besides that at the
day of death, because
men after they be dead,
may be instruments, &

oc.

of Iudgement. 293

occasions either of vice
or vertue; of sin, or the
service of God.

The Patriarkes, Pro-
phets, Apostles, Mar-
tyrs, and Fathers of the
Church are dead and
gone: yet still they doe
good in the Church of
God by their godly ex-
amples, and holy wri-
tings.

*Ieroboam, Machia-
vel, Marcion*, all Here-
tiques, and prophane
persons dye, yet they
poyson the ayre with
ill example, wicked
bookes,

294 *Of the day*

bookes, Devilish principles, & after their death infect posteritie for many generations.

Their word eates as doth a canker, or gangrene, *2 Tim. 2. 17.*

Hence it is, that as there is a particular Judgement to reward the good, or punish the evill they have done themselves in their life time; so there shall bee a generall Judgement to reward, or punish them for that, which after their death they have

of Iudgement. 295

ci- occasioned to be done
th by others.

na. *V.S. Basil. in l. de vera
virginit.*

C A P. I I I.

*The Names given to this
Day.*

THis day is called in
the Scripture, The
Day of the Lord.

Alas, for the day : for
the day of the Lord is at
hand. *Joel* I. 15.

Your selves know
perfectly, that the day
of

296 *Of the day*

of the Lord so commeth
as a theefe in the night.
1 Thes. 5. 2.

Looking for, & hast-
ning unto the comming
of the day of God. *2 Pet.*
3. 12.

This life is called *Our*
Day.

O Jerusalem, if thou
hadst knowne, at least in
this *Thy day*, the things
that belong to thy peace
Luk. 19. 42.

For we think our *own*
thoughts, and speake our
owne words, and doe our
owne pleasure.

But

of Iudgement. 297

But that shall be the
Lords day ; for the lofty
lookes of man shall be
humbled, & the haugh-
tinesse of men shall bee
bowed downe, and the
Lord alone shall be exal-
ted in that day. *Esay 2.*
II.

Secondly, it is cal-
led a Day of Revela-
tion or Opening, *Rom.*
2. 5.

Never was there such
an opening, as will bee
at that day.

The Heavens shall be
open-

298 *Of the day*

opened, and those everlasting doores shall be lifted up, that the King of glory may goe forth with his angels to judge the world, and returne back againe with his Saints, when hee hath judged it.

The Earth shall be opened, for the stone shall be rolled from the mouth of every Sepulchre, and the graves shall give up their dead.

The bookes shall bee opened.

of Iudgement. 299

I saw the dead, small
and great, stand before
the Lord: and the books
were opened: and ano-
ther booke was opened
which was the booke of
life: and the dead were
judged out of those
things which were writ-
ten in the books, accor-
ding to their works. *Rev.*
20.12.

The secrets of all
hearts shall be opened.

There is nothing hid
that shall not be mani-
fested: neither any thing
kept secret that shall
not

300 *Of the day*

not come abroad, *Mat*
4.22.

In the day when God
shall judge the *secrets* of
men by Jesus Christ ac-
cording to my Gospell.

Rom. 2.16.

Hell shall be opened
to receive those wret-
ches, to whom it shall
be said, Goe yee cursed
into everlasting fire pre-
pared for the Devill &
his angels.

Thirdly, it is called a
day of *refreshing* Re-
pent yee therefore, and
be converted, that your
Sinnes

of Iudgement. 301

Sins may be blotted out
when the times of *refre-*
shing shall come frō the
presence of the Lord.

Acts 3.19.

What a refreshing will
it be, when our rotten,
and worm-eaten carcaf-
ses shal rise up in honour
and in incorruption, as
flowers after a long win-
ter?

What a refreshing will
it be, whē those two an-
cient friends, the *soul* &
the *body* after so long a
separation shal imbrace,
and kisse each other?

What

302 *Of the day*

What a refreshing will it be to see the Devill our worst enemy, and Death our last enemy, cast into the lake of fire?

What a refreshing will it be to see Jesus Christ the Saviour of the world, and the head of his Church come in his glory, attended with an innumerable company of Angels?

What a refreshing will it be, to heare those sweet sentences of absolution?

Well

of Iudgement. 303

Well done good and
faithfull servant, enter
thou into thy Masters
joy.

Come yee blessed of
my Father, inherit the
Kingdome prepared for
you.

Fourthly, in respect
of the wicked, it is cal-
led a day of *wrath*. Af-
ter thy hardnesse, and
impenitent heart, thou
treasurest up for thy
selfe wrath against the
day of wrath. *Rom.2.5.*

As also a day of dark-
nesse & of gloominesse,

304 · Of the day

a day of clouds, and of thick darknesse. *Ioel 2.2.*

The Sun is pleasing to a good eye, but offensive to an eye, that is ill affected.

The day of judgement is a bath of refreshing to the godly, but a burning oven to the wicked.

Behold, the day cometh that shall burne as an oven, & all the proud yea and all that do wickedly, shall bee stubble.

Mal. 4.1.

Fifthly, it is called a great day

of Iudgement. 305

day. The Angels which kept not their first estate, but left their own habitation, hee hath reserved in everlasting chaines of darknesse, unto the judgement of the *great day. Iude 6.*

The Sun shall be turned into darknesse, and the Moone into blood, before that *great* and notable day of the Lord come. *Acts 2.20.*

It is a great day indeed, sith so many great and notable things shall be done in it.

O

For

306 *Of the day*

For the Lord himfelfe
fhall defcend from hea-
ven with a fhout, with
the voice of the Arch-
Angell. *1 Thes. 4. 16.*

And he fhall fend his
Angels with a *great*
found of a trumpet, and
they fhall gather toge-
ther the elect from the
foure winds, from one
end of heaven, unto the
other. *Mat. 24. 31.*

And then the hea-
vens fhall paffe away
with a *great* noyfe, and
the Elements fhall melt
with fervent heat, the
earth

of Iudgement. 307

earth also and the works
that are therein shall be
burnt up. 2 *Pet.* 3. 10.

How great a day must
that needs be, wherein
the accompts and rec-
konings of all Dayes
must be audited & cast
up?

Lastly, it is commonly
and usually called the
Day of Iudgement, for it
is the generall Assise
wherein every man
must be arraigned, and
hold up his hand at the
barre.

Both old men and

O 2 may-

308 *Of the day*

maydens : young men
and children.

Kings of the earth, &
all people : Princes, and
all Judges of the earth.

SECTION II:

THus having
seen that there
shall bee not
only a particular, but
a generall judgement
also, let us in the next
place inquire *who,*
and

of Iudgement. 309

and what manner of
Iudge hee is, who
shall pronounce the
sentence of life, or
death upon us.

CAP. I.

Christ is the Iudge.

IT is true that the
whole Trinity shall
Iudge us: for so great an
actiō cannot passe with-
out the consent, and au-

O 3

tho-

310 *Of the day*

thority of the three persons.

Yet it is ascribed to Christ in respect of immediate execution.

Hee shall appeare visibly in his humane nature, and give the sentence.

The Father judgeth no man: but hath committed all judgement to the Son. *1oh. 5. 22.*

He hath appointed a day wherein hee will judge the world in righteousness, by that man whom hee hath ordained.

of Iudgement. 311

ned. *Acts* 7.31.

We shall all stand before the Judgement seat of Christ. *Rom.* 14.10.

So that where Christ sayes, hee came not to judge the world, *Iob.* 12. 47. understand it of his first, not of his second comming.

Fit it is that Christ should judge the world who was judged by it: that so once in this world, he may shew his power, and majesty, in the sight of all his creatures, especially of Pon-

312 Of the day

time Pilate, *Annas*, *Cai-
phas* and the Jewes, who
condemned and crucifi-
ed him.

They shall looke up-
on me whom they have
pierced. *Zach* 12.10.

Fit it is, that Men
should be judged by one
that is a Man.

The comfort that we
have against the terrors
of this day is, that wee
shall bee judged by the
Man Christ Jesus.

One man is a God un-
to another. Feare not, I
am your brother *Ioseph*.

C A P.



C A P. II.

Christ a severe Iudge.

CHrist in his first cō-
ming was a Lambe,
but in his second hee
shall be a Lyon.

His fanne is in his
hand, and hee will tho-
roughly purge his
floore, and gather his
wheate into his garner,
but will burne up the
chaffe with unquench-
able

314 *Of the day*

able fire. *Mat. 3. 12.*

Hence it is that the very best of the Saints tremble at the apprehension of this day.

David was a man after Gods owne heart: yet,

My flesh trembleth for feare of thee : I am afraid of thy *Iudgements.* *Psal. 119. 120.*

Enter not into judgement with thy servant, ô Lord, for in thy sight shall no man living bee justified. *Psal. 143. 2.*

Job was a man eminent

of Iudgement. 315

nent for all graces : yet
he stood amazed at the
consideration of this
Judge.

Whom though I were
righteous I would not
answer : but I would
make supplication to
my *Iudge. Iob 9.15.*

What shall I do when
God riseth up? and when
hee visiteth, what shall
I answer him? *Iob 31.*
14.

Paul was a chosen
vessell, one that knew
nothing by himselfe :
yet sayes hee, I am not
there.

316 Of the day

thereby justified, for it is the Lord that judges me. And the Lord judges not as a man judges.

1 Cor. 4. 4.

Saint *Ierom* confesses that his whole body trembled so oft as hee thought upon this day.

The righteous shall scarcely be saved. *1 Pet. 4. 18.*

Many there are who passe currant in the judgment of the world: who when they shall be waighed in *Christs* balances will bee found

too light. Good reason
then hath every man to
pray as the Church tea-
ches him; In the day of
Iudgement good Lord
deliver me.

C A P. III.

Christ an upright Iudge.

HEe shall judge the
world in *righteous-
nesse*: hee shall minister
judgement to the peo-
ple in *uprightness*. *Psal.*
9.8.

The Lord commeth
to

318 *Of the day*

to judge the earth: with
righteousnesse shall hee
judge the world, and
the people with *equity*.

Psal. 98.9.

Henceforth there is
laid up for me a crowne
of righteousness, which
the Lord the *righteous*
Judge shall give mee at
that day. 2 *Tim. 4.8.*

The Judges of the
earth may absolve the
guilty, and condemne
the innocent, being cor-
rupted:

By feare. *Pilate* for
the feare of *Cesar* con-
demned

of Iudgement. 319

ith
ee
nd
x.
is
e
n
demned Christ, whom
the testimony of his
owne conscience pro-
nounced innocent.

But this Judge can-
not be thus corrupted :
for,

Whom shall he feare
that is omnipotent ? or
of whom shall hee be a-
fraid, that shall come
with great *Power* and
glory? *Mar. 14. 26.*

Or they may be cor-
rupted with their owne
affections of love, or
hatred. *Herod* adjudges
Iohn Baptist to death, for
the

320 *Of the day*

the love of *Herodias*
daughter.

Iosephs brethren cast
him into the pit because
they hated him. *Gen.* 37.
4.

But this Judge can-
not be thus corrupted :
for,

Hee is no acceptor of
persons. *Acts* 10.34.

He shall not judge af-
ter the sight of his eyes,
but with righteousness
shall hee judge his peo-
ple. *Esay* 11.3,4.

He will render to e-
very man according to
his

of Iudgement. 321.

his deeds, whether Jew
or Gentile. *Rom. 2. 6, 9.*

Or they may bee cor-
rupted with bribes.
Iethro well advised
Moses to choose such
men for *Iudges* as hated
covetousnesse. *Exodus*
18. 21.

Thou shalt not wrest
judgement, thou shalt
not respect persons, nei-
ther take a gift : for a
gift doth blind the eyes
of the wise, and pervert
the words of the righte-
ous. *Deut. 16. 19.*

Christ our Judge
can

322 *Of the day*

cannot be so corrupted.

If hee would take a bribe, thou shalt have none to give him at that day.

But if thou couldst give him the Kingdoms of the world, and the glory of them, he would refuse : for, Hee is the Lord of Lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward. *Deut. 10. 17.*

A good conscience will doe us more good, than a full purse.

Riches

of Iudgement. 323

d. Riches profit not in the
a day of wrath, but *righte-*
e *ousnesse* delivereth from
c death. *Prov. II. 4.*

C A P. IV.

*Christ an all-knowing
Iudge.*

AS his uprightnesse is
such that he cannot
be corrupted, so his
knowledge is such that he
cannot be deceived.

He shall not reprove
after the hearing of his
eares

324 Of the day

earess. Esay II. 3.

He shall not judge us according to the report & testimony of others which is uncertaine, but according to his own intuitive knowledg which is infallible.

Come and see a man which told mee all the things that ever I did: is not this the Christ? *Ioh. 4. 29.*

Neyther is there any creature that is not manifest in his sight: but all things are naked, and opened unto the eyes of him

of Iudgement. 325

him with whom wee
have to doe. *Heb. 4. 13.*

The word in the original imports such an opennesse, as when the skin is pulld off, and the backe chined downe, so that the very entrails, & most secret passages of nature may be discerned.

These things hast thou done, & I kept silence, thou thoughtest I was altogether such a one as thy selfe, but I will reprove thee, & set them in order before thine eyes. *Psal. 50. 21.*

Hence it is that he is

326 *Of the day*

said to keepe a booke of remembrance by him.

Mal. 3. 16.

Some sins are said to bee secret in respect of him that commits them. Who can understand his errors?

Cleanse thou me from my *secret* faults. *Pf. 19. 12*

Or in respect of the world. The Adulterer eats his pleasant bread in *secret*. *Prov. 9. 17.*

But no sins are secret in respect of God: for,

He sets our iniquities before him: even our *secret*

of Iudgement. 327

erit sins in the sight of
his countenance. *Psal. 90.*
8.

At that day then in
vaine will it be for us to
deny the fact, or to ex-
cuse it, or to shift and
transferre it from one
to another: for,

The Lord seeth not as
man seeth. *1 Sam. 16. 7.*

CAP.

C A P. V.

*Christ is an inexorable
Judge.*

AS this Judge cannot
be corrupted, nor
deceived; so neither can
he be intreated. Now is
the accepted time, now
is the day of salvation.
2 Cor. 6. 2.

Sceke the Lord whilst
hee may be found, call
upon him whilst hee is
neare. *Esay 55. 6.*

That

of Iudgement. 329

That is a time of judgment, and though wee cry as loud as thunder, hee will not heare us, though wee cut our selves with lancers, as *Baals* Priests, till the bloud gush out, he will not regard us.

Will God heare his cry when trouble cometh upon him? *Iob 27.9.*

Because I have called and yee refused, I have stretched out my hand, and no man regarded:

I also will laugh at
P your

330 *Of the day*

your calamitie, & mock
when your fear cometh.

Then shall they call
upon me, but I will not
answer: they shall seeke
me early, but they shall
not find me. *Prov. i. 24.*
26. 28.

The foolish Virgins
knock at the doore of
mercy, but it is shut a-
gainst them. *Mat. 25. 11.*

Then will I professe
unto the, I never knew
you: Depart from me ye
that worke iniquity.
Mat. 7. 23.

S E C.



SECTION. III.

HAving now
seene, who,
and what manner
of Judge thou shalt
have, suppose him
now set upon the
judgment seat, atten-
ded with his glori-
ous Angels, and cal-
ling

332 *Of the day*

ling thee up to answer these interrogatories.

C A P. I.

Who art thou ?

TO this thy answer will be that thou art a *Man*.

Christ will reply unto thee, if a man, shew me my image wherein I created thee.

Cæsars peny was known
by

of Iudgement. 333

by *Cæsars* image, and superscription.

When *Iacob* saw the coat of his sonne *Ioseph*, It is my sons coat, sayes hee, but an evill beast hath devoured him. *Gen. 37.33.*

So Christ will say to us at the day of judgement, This is the face & figure of a man, but an evill beast hath devoured my image.

The Drunkard hath lost the image of God, and laid a swine in the roome of it.

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The covetous hath
lost the image of God,
and laid a *ravenous wolfe*
in the roome of it.

The Adulterer hath
lost the image of God,
& laid a *goat* or an *horse*
in the roome of it.

The crafty and con-
tentious person, hath
lost the image of God,
and laid a *fox* and a *dog*
in the roome of it.

They have corrupted
themselves, and their
spot is not the spot of
his children. *Deut. 32. 5.*

Man that is in honour
and

of Iudgement. 335

and understandeth nor,
may be compared to the
beasts that perish. *Psal.*

49.20.

And no beast shall en-
ter into the new Jerusa-
lem: for,

Without are dogges.

Rev. 22.15.



C A P. II.
Of what Religion?

*The next Interrogatory
will be, Of what Religi-
on art thou?*

TO passe by Turkes,
Jewes, Infidels, thy
answer will be, *I am a
Christian.*

*Jacob professes to his
Father that hee was his
very son Esau, and yet
was not.*

The

of Iudgement. 337

The Church of *Sardis* had a name to be alive, yet was dead. *Rev. 3.1.*

Many shall say at that day, Lord, Lord, wee have beene baptized in thy Name, we have called upon thy Name, we have prophesied in thy Name, who notwithstanding are workers of iniquity.

A *Christian* is a name of *Duty*, as well as of *Dignity*.

You are my *Friends* if you doe whatsoever I cōmand you. *Ioh. 15.14.*

338 *Of the day*

By this shall all men know that you are my *Disciples*, if ye love one another. *Iohn* 13.35.

As many of you as have beene baptized into *Christ*, have put on *Christ*. *Gal.* 3.27.

They that are *Christs*, have crucified the flesh, with the affections and lusts. *Gal.* 5.24.

Art thou a *Christian* who hast taken the members of *Christ*, and made them the members of an harlot? *I Cor.* 6.15.

Art

of Iudgement. 339

Art thou a *Christian* who hast seene *Christ* naked, and hast not clothed him : hungry, and hast not fed him: thirsty, and hast given him no drinke: sicke, and in prison, and hast not visited him?

In a word, art thou a *Christian* that hast lived in the practice of grosse, and known sins?

What Communion is there betwixt *Christ* and *Belial*, betwixt light and darknesse, betwixt righteousness and unright-

340 *Of the day*

righteousnesse? 2 Cor. 6.

15.

The Jewes boasted they were the children of *Abraham*, but *Christ* tels them they were the children of the Devill, because they did his works. *Iohn* 8.44.

If thou beest not a true, but a titular *Christian*, having a forme of godlinesse, but not the power of it, thy judgement will be more heavy, and intolerable, then that of *Turkes*, and *Infidels*.

The

of Iudgement. 341.

6. The Servant that
d knows his Masters will,
n and does it not, shall be
t beat with many stripes.

Unto whomsoever
e much is given, of him
shall much be required.
s *Luke 12.47,48.*

Verily I say unto you,
it shall be more tolera-
ble for Sodom and
Gomorrha at the day of
judgment, than for you.
Mat. 10.15.

It had beene better
for them not to have
known the way of righ-
teousnesse, than after
they

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they have knowne it, to
turn from the holy com-
mandement delivered
unto them. 2 *Pet.* 2. 21.

I therefore beseech
you to walke worthy of
the vocation wherewith
ye are called. *Ephes.* 4. 1.

And let every one
that nameth the Name
of *Christ*, depart from
iniquity. 2 *Tim.* 2. 19.

And let us pray as our
Church teaches us in the
Collect for the third
Sunday after Easter:

All-

of Iudgement. 343

ALLmighty God,&c.
Grant unto all them
that bee admitted into
the fellowship of *Christs*
Religion, that they may
eschew those things that
be contrary to their pro-
fession, and follow all
such things as be agreea-
ble to the same, through
our Lord Jesus Christ.
Amen.

C A P.



C A P. III.

Of what Profession?

THe next Interrogatory will be the same that the Mariners put to *Jonas*:

What is thine occupation? Jon. i. 8.

Art thou a Magistrate? *Supreme*, an Emperour, King, &c. or *subordinate*, an inferiour Officer, Governour? 1 Pet. 2. 13, 14.
Thou

of Iudgement. 345

Thou shalt be examined;

First, if thou hast maintained Gods true Religion, and beene a nursing Father to the Church. *Esay* 49.23.

If thou hast rooted out heresie, Idolatrie, superstition. *1 King*. 15. 12.

If thou hast provided Ministers to instruct the people, & maintenance for those Ministers.

Iehoshaphat sent the Priests, & Levites, and the Booke of the Law
of

346 *Of the day*

of the Lord with them,
and they went about
throughout all the Ci-
ties of *Judah*, & taught
the people. 2 *Chro.* 17.9.

Hezekiah commanded
the people that dwelt in
Jerusalem, to give the
portion of the Priests,
and the Levites, that
they might be encoura-
ged in the Law of the
Lord. 2 *Chron.* 31.4.

If thou hast built, and
repaired the house of
God, and places of his
worship, as did *Solomon*,
Iosiah.

Secondly,

of Iudgement. 347

Secondly, if thou hast
beene an example of
vertue and godlineſſe to
thy people.

David himſelfe dances
before the Arke, & the
houſe of *Israel* follow
him. 2 *Sam.* 6. 14.

The King of *Ninivie*
was the firſt that hum-
bled himſelfe in ſacke-
cloth and aſhes, & then
the Inhabitants of the
Citie did likewiſe.

Exāples of great per-
ſonages have a ſtrong
influence, nay, as it were,
a violence upon inferiors.

Cæſar

348 *Of the day*

Cæsar filled the Empire with Souldiers; *Augustus*, with Scholars, &c.

Thirdly, if they have provided good Lawes, & executed them, that such as live under them may be godly and quietly governed.

Good Lawes are such as are agreeable to the Law of Nature, and the word of God.

And they are then executed, when great flies are taken as wel as small ones.

Fourthly,

of Iudgement. 349

Fourthly, if thou hast punished the wicked, & cherished the good.

Mine eyes shall be upon the faithfull of the Land, that they may dwell with mee; he that walketh in a perfect way, shall be my servant:

But I will early destroy all the wicked of the Land, that I may cut off all wicked doers from the Citie of God, *Psal.* 101.6,8.

Kings and Governors are sent by God for the
pu

350 *Of the day*

punishment of evill do-
ers, and for the praise of
them that doe well.

I Pet. 2. 14.

It cannot be well then
if *Crowes* bee pardoned,
and *Pigeons* punished.

Fistly, if thou hast
heard the cryes of the
poor, received their pe-
titions, redressed their
wrongs.

Defend the poore and
fatherlesse: doe justice
to the afflicted and nee-
die.

Deliver the poore, &
needie: ridd them out
of

of Iudgement. 351

of the hand of the wicked. *Psal. 82. 3, 4.*

Be wise now therefore
O yee Kings: be instructed yee that are Judges of the earth. *Psal. 2. 10.*

Remember, there will
be *Deus & dies ultionis*,
A God, and a day of
vengeance.

But, art thou a Minister?

Thou shalt be examined,

First, if thou didst enter in at the doore, or
climb in at the window;
if

352 Of the day

if thou wert called of
God; or intrudedst thy
selfe.

A man may know if
he be called of God, by
those talents which are
committed to him.

It is required that e.
very Minister have *sci-*
entiam competentem; if
not *eminentem*; that is,
competent, though not
eminent knowledge.

For the Priests lips
must keepe knowledge,
and the people must
seeke it at his lips. *Mal.*
2.7.

of Iudgement. 353

Secondly, if thou hast taught and instructed the people committed to thee.

Feed my sheepe. *Ioh. 21.16.*

I have not shunned to declare unto you, all the counsell of God.

Take heed therefore unto your selves, and to all the flocke, over the which the Lord hath made you over-seers, to feed the church of God, which hee hath purchased with his own bloud.

Acts 20.27,28.

Q

It

354 Of the day

It is required of a Minister that hee be *didaktikos*, apt and able to teach. 2 *Tim.* 2. 24.

He that is *ignorant* and cannot teach, is a dumb *dogge*.

He that can, and will not, is a dumbe *Devill*, (unlesse lawfully deteined.)

Where no vision is, there the people perish. *Prov.* 29. 18.

His blood will I require at thy hand. *Ezec.* 33. 6.

Who then is a faithful
and

of Iudgement. 355

a and wise servant, whom
e his Lord hath made ru-
o ler over all his household
d to give them meat in
o due season?

Blessed is that servant
whom his Lord when
he commeth shall finde
so doing. *Mat. 24. 45, 46.*

Thirldy, if thy life hath
agreed with thy doc-
trine.

He that was missha-
pē, or had any blemish,
might not come nigh
to offer the offerings of
the Lord. *Levit. 21. 21.*

Moses when he blesses

Q 2

the

356 Of the day

the tribe of *Levi*, desires of God, that his *Thummim*, and *Vrim* might be with his Holy One, *i. e.* integrity of *life*, as well as the light of *Learning*. *Deut.* 33. 8.

It is said of Christ, that hee was a Prophet mighty in *deed*, & *word*, before God, and all the people. *Luke* 24. 19.

Thou that teachest another, teachest thou not thy selfe? thou that preachest a man should not steale, dost thou steale?

Thou

of Iudgement. 357

Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacriledg?

Rom. 2. 21, 22.

Be thou an example of the beleevers, in word, in conversation, in charity, in purity, in spirit, in faith. *1 Tim. 4. 12.*

Or, art thou an Officer?

Thou shalt be examined,

If thou hast not exac-

Q3

red

358 *Of the day*

ted more then was appointed for thee. *Luk. 3. 13.*

If thou hast not dealt with the poore, as the servants of *Elies* sonnes did,

If thou wilt not give it me, I will take it by force. *1 Sam. 2. 16.*

Or, art thou a souldiour?

Thou shalt be examined.

If thou hast done violence to no man:

If thou hast not accused any falsely:

If

of Iudgement. 359

If thou hast beene
content with thy wages.

Luke 3.14.

Or, art thou a tradesman?

Thou shalt be exami-
ned,

If thou hast not used
false weights, deceitfull
ballances, unjust mea-
sures; all which are an
abomination to the
Lord. *Prov. 20. 10.*

If thou hast not some-
times taken the name
of God in vaine, to ob-
trude a bad commodity
upon thy neighbour,

Q4

Q

360 *Of the day*

& *sic de cæteris.*

I may now say of our
Judge, as *Iacobs* sonnes
said of the governour
of Egypt:

The Man asked us
straitly of our state. *Gen.*
43.7.

SECTION. IV.

VVE have now
scene how
Christ will proceed
with us in the day of
Iudgement, let us in
the

of Iudgement. 361

the next place consider that finall and irrevocable sentence which shall passe upon us, and it is either the Sentence of Absolution, or Condemnation.

Q5

CAP.



CAP.I.

The sentence of Absolution.

THe sentence of *Absolution* shall bee pronounced in these words:

Come yee blessed of my Father, inherit the Kingdom prepared for you frō the foundation of the world. Mat, 25. 34.

In which sentence there is not a word, a syllable, a letter, but is *musique* to the eare, *hony*
to

of Iudgement. 363

to the mouth, and a *In-
bilee* to the heart.

How will our ears be
ravished, and our hearts
dance within us, to
heare Christ pronounce
us the *blessed ones of his
Father*:

To heare that sweet
call and invitation, *Come
yee*:

To heare the glory of
that inheritance, to
which we must come;

A Kingdome,

The Kingdome,

Prepared for us of old.

Blessed are the peo-
ple

364 *Of the day*

ple that shall heare this
joyfull sound. *Pf. 89. 15.*

C A P. II.

*The sentence of Absolu-
tion shall be first
pronounced.*

THe good Servant
was rewarded & ad-
mitted into his masters
joy : and then the evill
and unprofitable ser-
vant was punished, and
cast into utter darknes.
Mat. 25.

They on the right
hand

of Iudgement. 365

hand are called to a Kingdome : and then they on the left are cast into fire. *Mat. 25.*

God will not cast the wicked into hell, till they have seene something of the happinesse of the Saints, which increaseth their grieve and torment.

The wicked shall see it, and be grieved, hee shall gnash with his teeth, and melt away. *Psal. 112. 10.*

Or else, it may bee, *Christ* begins with the
sen-

366 Of the day

sentence of *Absolution*,
to shew, that he had ra-
ther *save* us, then *damne*
us.

Hee is slow to anger.
Psal. 103.8.

A God, that delighteth
not in the death of a sin-
ner.

His owne nature in-
clines him to save us, our
sins urge and provoke
him to damne us.

Therefore if he must
punish, hee comes as it
were unwillingly to it,
and reserves it for the
last place.

C A P.

C A P. III.

The sentence of Condemnation.

THe sentence of Condemnation shall bee denounced in these words:

Depart from me ye cursed, into everlasting fire, prepared for the Devill, and his angels. Mat. 25.

41.

Not a word in this sentēce, but is a wound ;
not a syllable, but is a
sword

368 *Of the day*

sword piercing the heart; not a letter, but is as loud, and terrible as a clap of thunder.

How shall the loynes of the wicked tremble, and their joynts be loosed, and their knees knock together, to hear Christ pronounce them *curst*!

Curst, because of the punishment of *losse*,
Depart yee

There is their banishment, & exclusion from him, who is the fountaine of life, the light of glory,

of Iudgement. 369

the glory, and in whose pre-
sence there is fulnesse of
joy.

Curled, because of the
punishment of *Sense*.

Depart yee into *fire*,
there is the extremity.

Into *fire everlasting*,
there is the eternity.

Prepared for the Di-
vell & his Angels, there
is their *Company*.

Immediately after
these sentences are pro-
nounced, shall follow
execution.

The wicked shall goe
away into *everlasting*
punish-

370 *Of the day*

punishment: but the
righteous into life eter-
nall. *Mat. 25. 46.*

SECTION. V.

IT remaines now
in the last place to
view the use, and in-
fluence which the
consideration of this
great day of the Lord
ought to have upon
our affections. It is
mat-

of Iudgement. 371

he
er.
matter of terroure to
some, of comfort to
others, but of instru-
ction to all.

C A P. I.

Terrour to the wicked.

AS Paul reasoned of
righteousnes, tem-
perance, and judgement
to come, Felix trembled.
Acts 24.25.

The Jewes fell back-
ward when they came
to apprehend Christ in
the

372 *Of the day*

the dayes of his humili-
ty : how then shall they
stand before him when
hee shall come in glory
and majesty.

How terrible must
this day needs be:when,

The mountaines shall
quake at him, and the
hills melt, and the earth
be burnt up at his pre-
sence, yea the world, &
all that dwell therein.

Who can stand before
his indignation? & who
can abide the fiercenesse
of his anger? his fury is
poured out like fire, and
the

of Iudgement. 373

the rockes are throwne
down by him. *Nah. 1. 5, 6*

What a hard distresse
shall the wicked be in,
when they shall have

{ On one side their
sins accusing.

{ On the other the ju-
stice of *God* terrifying.

{ The gulfe of hell ga-
ping under them.

{ An angry Judge
frowning over them.

{ Within them a con-
science stinging.

{ Without them the
world burning. *An-
selme.*

Surely

374 *Of the day*

Surely the Kings of
the earth, and the great
men, and the rich men,
and the chiefe Captains,
and the mighty men, &
every bondman, and e-
very freeman, shall hide
themselves in the dennes
and in the rockes of the
mountaines ; and shall
say to the mountaines,
and rockes, Fall on us, &
hide us from the face of
him that sitteth on the
throne, and from the
wrath of the Lambe.

For the great day of
his wrath is come, and
who

of Iudgement. 375

who shall bee able to
stand? *Rev. 6. 15, 16, 17.*

Rejoyce ô yong man
in thy youth, and let thy
heart cheare thee in the
dayes of thy youth, and
walke in the waies of
thine owne heart, and
in the sight of thine eies:
but know thou, that for
all these things God will
bring thee to judgement.
Eccles. 11. 9.

O consider this, you
that forget God, lest hee
teare you in pieces, and
there be none to deliver
you. *Psal. 50. 22.*

Know-

376 Of the day

Knowing the terror et
of the Lord, wee per
swade men. 2 Cor. 5. 11.

C A P. I I.

Comfort to the godly.

THen shall they see
the Sonne of man
comming in a cloud
with power and great
glory.

And when these
things begin to come to
passe, then looke up, and
lift up your heads, for
your redemption draw-

eth

of Iudgement. 377

meth nigh. *Luk.* 21. 27, 28.

The Lord himselfe shall descend from heaven with a shout, with the voyce of the Archangell, and with the trumpe of God, &c.

Wherefore *comifort* ye one another with these words. *1. Theff.* 4. 16, 17, 18,

When Christ ascended, the Angels comforted the Disciples in this manner:

This same Iesus which is taken up from you into heaven, shall so come

R

in

378 *Of the day*

in like manner as yee
have seene him goe in-
to heaven. *Acts* 1.11.

Hence it is, that the
righteous are said to
love the day of his ap-
pearing, for then they
shall receive a crowne
of righteousness. *2 Tim.*
4.8.

The Lord is good, a
strong hold in the day
of trouble, & he know-
eth them that trust in
him. *Nahum* 1.7.

But of this wee have
heard before where this
day in respect of the
godly

of Iudgement. 379

godly is called a day of
refreshing and redemp-
tion.

C A P. III.

Instruction to all.

IF it be thus, what mā-
ner of men ought wee
to be in all holy conver-
sation and godlinesse.
2 Pet. 3. 11.

That which raised up
the soule of S. *Ierome* to
such a pitch of devo-
tion, was the continuall
meditation of this day.

R 2

Whe.

380 *Of the day*

Whether I eate or
drinke, or whatsoever
I doe, me thinks I heare
the last trumpe sound-
ing in my eares, *Arise yee
dead, and come to Iudge-
ment.*

We must give an ac-
count not only for our
presumptuous sinnes,
but for our smallest
sinnes.

I say unto you, that
every idle word that
men shall speake, they
shal give account there-
of at the day of judge-
ment. *Mat. 12. 36.*

We

of Iudgement. 381

We shall reckon not
only for our owne
sins, but for the sins of
others which wee have
occasioned by our com-
mand, company, coun-
sell, or ill example.

Wee shall reckon for
the talents of grace and
nature : & for the preci-
ous time afforded to us.

Heare the end of all,
feare God, and keep his
commandements , for
God will bring every
worke into iudgement.
Eccles. 12. 13, 14.

Abound in the works

R 3

of

382 *Of the day of Iudg.*

of mercy & charity, for
according to them wee
shall be judged. *Mat. 25.*

Judge your selves here
& you shal not be judg-
ed hereafter. *1 Cor. 11. 31*

As for the time when,
or the place where the
Judgmēt seat of Christ
shall be erected,

O my soule enter not
into these secrets.


Such knowledge is too
wonderfull for thee.

Secret things belong
to the Lord our God,
and revealed things to
us and our children.

A



A short Prayer for the Day of Judgement.


 Most blef-
 fed Lord Je-
 sus who now
 fitteft at the
 right hand of God the
 Father, and from thence
 fhalt come to judge
 both the quick, and the
 dead, in power & great
 glory; I confesse and
 R 4 ac-

384 *A Prayer.*

acknowledge, that such
is the hainousnesse of
my sins, the guiltinesse
of my Conscience, and
the dreadfulnesse of
that day, that my very
flesh trembleth, and my
heart melteth within
me, when I consider
that I must appeare be-
fore the Tribunal of thy
just judgement to give
an account of whatso-
ever I have done in the
flesh, whether good or
evill. I know O Lord
that if thou shalt enter
into judgement with
me,

A Prayer. 385

me, I cannot be justified
in thy sight: and if thou
shalt be extreme to
marke what amisse hath
passed from me, I shall
not be able to answer
thee one for a thousand.

I appeale therefore
from the barre of thy
justice, to the bowels of
thy mercy, beseeching
thee in that day to deale
with the soule of thy
servant not as a severe
Judge, but as a mercifull
Jesus.

It will be ô Lord a
day of wrath, but gather

R 5 me

386 *A Prayer.*

mee under the shadow
of thy wings, untill
the indignation be past
over.

It will bee a day of
darknesse, and of gloo-
minesse: but lift thou up
the light of thy counte-
nance upon mee, and I
shall be saved.

It will be a day of
Judgement; but in that
day by thine agony, and
bloudy passion, and by
whatsoever thou hast
done, or suffered for me,
good Lord deliver me.

And to this end I be-
seech

A Prayer. 387

seech thee give me grace
to live soberly, righte-
ously, and godly, in this
present world; to keepe
a good conscience void
of offence towards thee
my God, and towards
all men; to abound all-
wayes in the workes of
Charity, & mercy; and
to judge and condemne
my selfe here that I may
not be condemned
hereafter. That so whē-
soever this day shall
seise upon me, I may
not be bound up with
the bundle of tares
which

388 *A Prayer.*

which shall be cast into
unquenchable fire, but
gathered with the
wheat into thy garner,
and set with the sheepe
upon thy right hand,
and called in the num-
ber of those blessed
ones to inherit a King-
dome, and that Crowne
of righteousness, which
thou hast purchased, and
prepared, for all those
that love and expect
that day of thy appea-
ring. Now unto thee o
Christ, together with
thy Father, and thy
blessed

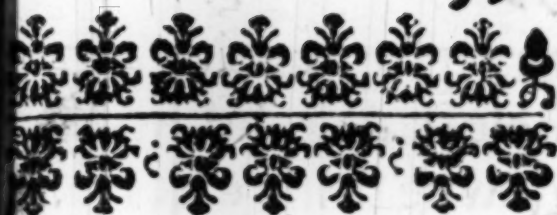
A Prayer. 389

bleſſed ſpirit, be aſcri-
bed all power, & praiſe,
dignity and domini-
on now and for e-
ver, Amen.



u

17



A
PRAYER FOR
the Morning.

O Eternal and most
glorious LORD
God and in Jesus Christ
our merciful and loving
Father, we thine unwor-
thy creatures, sinfull
dust and ashes, are here
in all humility of soules
and bodies, prostrate at
the lowest footstool of
thy

392 Morning Prayer

thy glorious Majestie:
beseeching thee to bow
downe thine eares unto
our praiers, and to open
thine eyes upō our sup-
plication; Who frō the
ground & bottom of our
hearts, do acknowledge
& confesse that we have
beene unprofitable ser-
vants, prodigal childrē,
& bad stewards of that
time which thou hast af-
forded us for repentāce
and good workes; and
of those talents which
thou hast committed to
our improvement.

If

Morning Prayer. 393

If wee put our hands into our bosomes, wee must needes draw them out all leproous. For wee are the brood of rebellious & disobedient parents : our hearts are cages of uncleane birds, of noysome lusts, and the thoughts thereof have beene evill, and onely evill, and that continually.

And if O Lord wee look forth unto the actions of our lives, there is no sinne which wee have not committed, no
com-

394 Morning Prayer. M

commandement which
wee have not broken.
These eyes which now
looke up unto heaven,
have beheld vanitie;
these tongues which
now call upō thee, have
blasphemed thee; and
these hands which wee
now lift up unto thee,
have beene many times
lift up against thee, and
thy Statutes. So that
we have made our selves
unworthy of the least of
thy mercies, but worthy
of the greatest of thy
judgements. But deale
not

r. Morning Prayer. 395

h not with us after our
n. sinnes, neither reward
v us according to our ini-
quities.

Spare us good Lord,
spare thy people, whom
thou hast created after
thine owne Image, and
redcemed with thine
own blood. And accor-
ding to the multitude of
thy tender compassions
which have ever beene
of old to us, blot out the
multitude of our trans-
gressions. Pardon our
sinnes, and receive us
againc unto thy favour,
for

396 Morning Prayer.

for his sake & sufferings,
who hath satisfied thy
Justice to the utmost
farthing.

And for the short re-
sidue and remainder of
our daies, give us grace
to consecrate it to thy
service, to redeeme that
time which wee cannot
recall, and to make our
calling and election sure
before we go hence, and
be no more seene.

And because the cor-
ruptions of our nature
are too many, and too
strong for us, and the
Deuill

r. *Morning Prayer.* 397

s, y
ft
-
f
Devill like a roaring Li-
on goes about continu-
ally to devoure us; leave
us not to our selves, but
assist us by thy grace,
perfect thy strength in
our weaknesse, and pre-
serve both our bodies,
and soules spotlesse, and
unblameable, that when
wee shall have finished
our course, and runne
the race of our naturall
Pilgrimage, wee may
receive that crowne of
righteousnesse, which
thou the righteous and
just Judge hast laid up
for

398 Morning Prayer.

for all them that love & expect the day of thy appearing.

And together with us wee intreat thee for a blessing upon our *King, Queene, Prince,* and the rest of the *Royal Progeny:* upon our Counsellors, Ministers, and Magistrates: upō our friends, kinred, & acquaintance: upō the whole Church; and every afflicted member of it.

And accept of our morning sacrifice of praise, and thanksgiving for all the

Morning Prayer. 399

the mercies and favours,
comforts & deliverances
which from time to
time thou hast afforded,
and continued to us:
We thanke thee for thy
last mercy in preserving
us from the dangers of
this night past, for re-
freshing our bodies with
seasonable rest, & bring-
ing us safe to the begin-
ning of this day.

Lord, what is man
that thou art so mindful
of him, or the sonne of
man that thou shouldest
thus visit, and remem-

400 Morning Prayer.

ber him? Give us grace
O Lord to remember
thee, and to be mindfull
of thy mercies that wee
may praise thee for all
the truth and faithfull-
nesse which thou shew-
est to us in the land of
the living; that as thou
hast brought us to the
comforts of this day, so
thou mayest goe along
with us in the same, to
enable us for the duties
of those callings where
in wee are placed, and
to deliver us from those
dangers to which wee
are

Morning Prayer. 401.

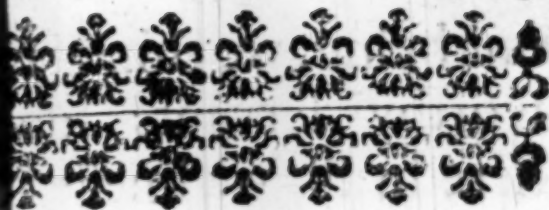
are exposed, even for
Jesus Christ his sake, in
whose most blessed
name & words we con-
clude these our weake,
and imperfect prayers
saying as hee himselfe
hath taught us in his ho-
ly Gospell.

O our Father, &c.

S

A

At



A
PRAYER FOR
the Evening.

O Most glorious, and
everliving Lord
God, which inhabitest
eternity, and dwellest
in that light which no
mortall eye can attaine
unto; the God in whom
we live, & move, & have

S 2

our

404 *Evening Prayer.*

our being, we thine unworthy servants, doe here in all lowlineſſe & humility, preſent our perſons and prayers before thy divine Maieſty: confeſſing and acknowledging that wee were conceived in ſinne, and brought forth in iniquity; and, as if that had been but a ſmall matter, we have heaped up our actuall tranſgreſſions as the ſand upon the Sea ſhoare, and as the ſtarres in the firmament for number. We have broken
ken

Evening Prayer. 405

ken thy cōmandements,
we have prophaned thy
Sabbaths, wee have dis-
honoured thy name, we
have abused thy crea-
tures, wee have neglect-
ed the day of our visita-
tion, & turned thy grace
into wantonnes, where-
by we have most justly
provoked thy wrath, &
everlasting displeasure ;
wee have wounded our
own consciences, weak-
ned our assurance of sal-
vation, and grieved thy
good Spirit, which sea-
leth us up unto the
S 3 day

406 Evening Prayer

day of our redemption.

And now Lord, if thou
shouldest deale with us
after our deservings,
thou mightest pour up-
on us the deluge of thy
wrath & fury to sweepe
us out of the land of the
living, into that place of
tormēt prepared for the
Devill and his Angells.
But thou hast revealed
thy self unto the sons of
men to be the Lord, the
Lord mercifull & graci-
ous, long suffering, and
of great goodnesse, one
that pardons sinne, and
passes

Evening Prayer. 407

passes by the transgressions of thy people : this is thy name for ever, & thy memoriall throughout all generations.

We appeale therefore from thee unto thee, frō the barre of thy Justice, to the bowels of thy mercy, beseeching thee evē for Jesus Christ his sake to be merciful unto us in the free pardon & forgiveness of all the sins that ever we have committed against thee. Accept o^f his obedience for our disobedience, of his

S 4

righ-

408 Evening Prayer.

righteousnes for our un-
righteousnes, of his suf-
ferings for all our sins,
wash them away in his
blood, naile them to his
Crosse, hide them in his
wounds, and bury them
in his grave, that they
may never rise up for
our confusion here, or
condemnation hereafter.

And as we desire thee
to be unto us a father of
mercy, so bee unto us a
G O D of consolation,
speake peace unto our
soules and consciences,
& say unto us that thou
art

Evening prayer. 409

art the God of our salvation.

And for the time to come, give us grace to die daily unto sin by ver- tue of thy sons death, & to rise up to newnesse of life by the power of his resurrection; weane our hearts, and take off our affections frō the things of this world, which in- dure but for a season, & raise them up unto those things which are at thy right hād for evermore. Inlighten the darknesse of our understandings,

410 Evening Prayer.

subdue the stubbornnes
of our sinns, rectifie the
disorder of our affecti-
ons, and bring into obe-
dience whatsoever exal-
teth it selfe against thy
will, that at last we may
come to be such as thou
wouldest have us.

Deliver us ô God frō
the tēptations of the de-
vil, from the alurements
of the world, from the
lusts of the flesh, & from
the evill example of this
crooked & perverse ge-
neration wherein wee
live, that wee may run
the

Evening prayer. 411

the race of thy commā-
dements without turn-
ing to the right hand or
to the left.

And forasmuch as the
dayes of our pilgrimage
are but few and evill, &
these earthly taberna-
cles of our bodies must
bee dissolved, give us
grace to passe the time
of our dwelling, in thy
feare, that wee may de-
part hence in thy favor,
whensoever, wheresoe-
ver, or howsoever it shal
please thee to cal for us.

And we entreat thee
yet

412 Evening Prayer.

yet further to continue
and inlarge thy blessings
upon the Church, and
land wherein we live,
upon the person and go-
vernment of our King,
upon the deliberations
of his Councell, upō the
patience and long suffer-
ing of all those who are
afflicted with any crosse
or calamity ; & because
they are unworthy to
receiue new blessings,
that are not thankful for
those they have already
received: wee blesse and
praise thee for all the
mercies

Evening Prayer. 413

mercies & favours which thou hast afforded us for our soules, or bodies; for this life or a better. We thanke thee for our election, creation, vocation, justification, sanctification in some measure, & assured hope of glorification with thee in thy Kingdome. Wee thank thee for the peace of our Church, for the health of our bodies, for the plēty of our estates, and for the prosperity of our families.

And now holy Father
seeing

414 Evening Prayer:

seeing the night is upon us, and wee are ready to take our rest, into thy hands wee commit our soules, and bodies, and all that wee have, beseeching thee which art the keeper of Israell that neither sleepest, nor slumberest, to take care of us; for if thou protect us not, Sathan will devoure us, yea we shall sleepe a perpetuall sleepe, and never rise up to praise thee. We pray thee therefore be good to us this night, defend

us

Evening Prayer. 415

us from danger, refresh
us with comfortable
rest, and raise us up to
glorifie thee in the du-
ties of the day follow-
ing, that thou maist still
bee our God, and wee
thy people. Heare us
and graciously answer
us in these our requests,
and what else thou
knowest needfull and
expedient for us, and
that for Jesus Christ his
sake, in whose most blef-
sed name, & words, wee
conclude these our im-
perfect prayers, saying

as

416 Evening prayer.

as hee himselfe hath
taught us.

Our Father, &c.

When thou art in
bed commend thy selfe
to God in the words of
David:

I will lay me downe
in peace, and take my
rest, for thou onely, O
Lord, makest mee to
dwell in safety. *Psal. 4. 8.*

Con-

Evening prayer. 417

Consider, and heare
mee O Lord my God,
lighten mine eyes, lest
I sleepe the sleepe of
death. *Psal. 13. 3.*

So when thou liest
downe, thou shalt not
be afraid: yea thou shalt
lie downe, and thy sleep
shall be sweet. *Pro. 3. 24.*

Grace before meat.

Good Lord pardon,
and forgive us all
our sinnes which make
us unworthy of all thy
mercies, blesse these thy
creatures to the use of
our bodies, blesse our
bodies to the use of our
soules, and blesse both
our bodies & soules to
thy service, for Christ
his sake.

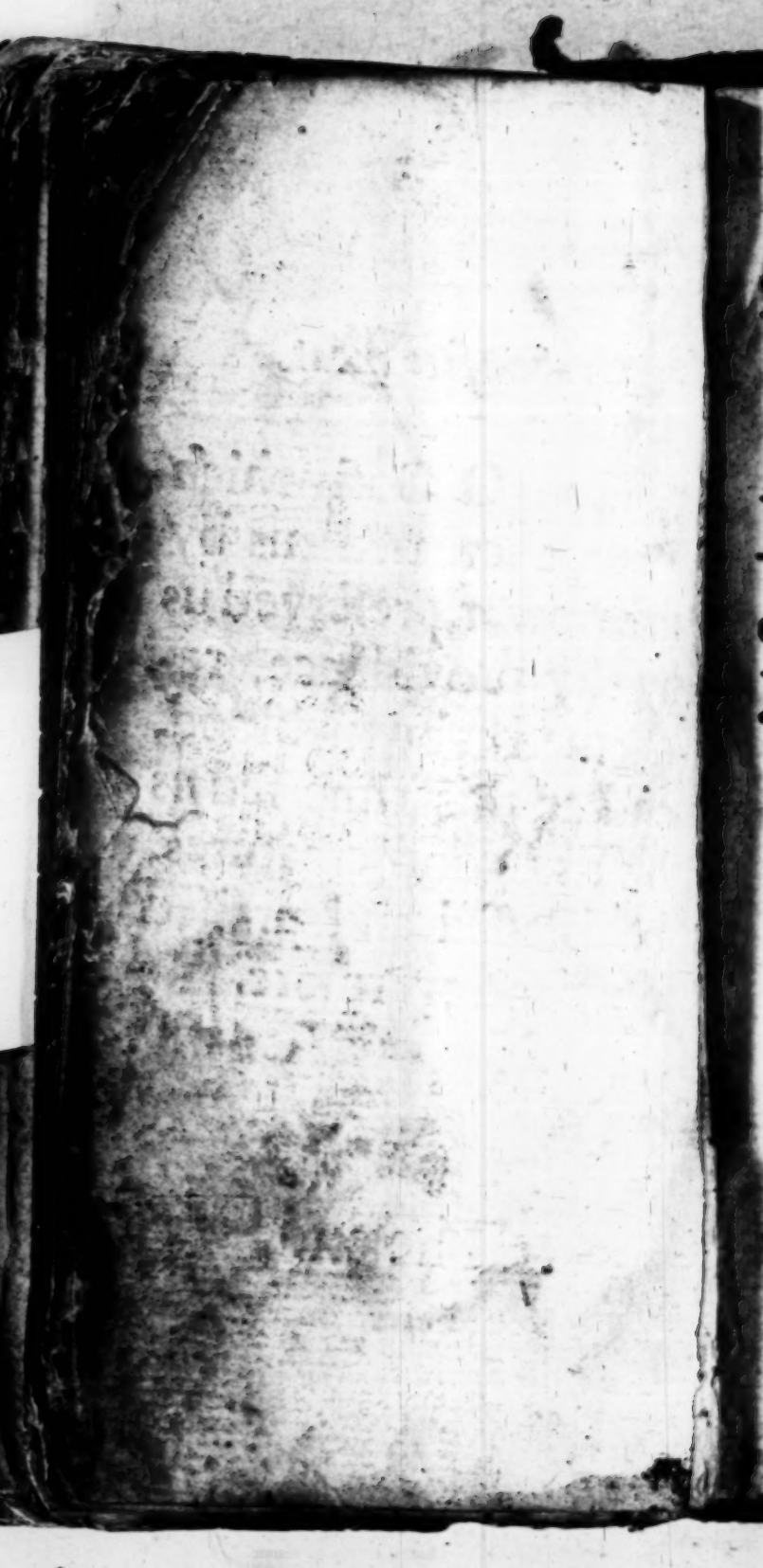
Amen.

Grace after meat.

THou O God which
hast created us by
thy power, preserved us
by thy providence, re-
deemed us by thy blood,
and at this time fed us
by thy good creatures,
be blessed and praised
now and evermore.

Amen.

The end.





Printed at Lon-
don by *M.F.* for *Iohn*
Marriot, and are to be
sold at his shop in *S^t*
Danstons Church-
yard. 1 6 3 5.



Printed at London
by M. J. for M.
at the shop in St.
Dunston Church.
1711

St. Michael's